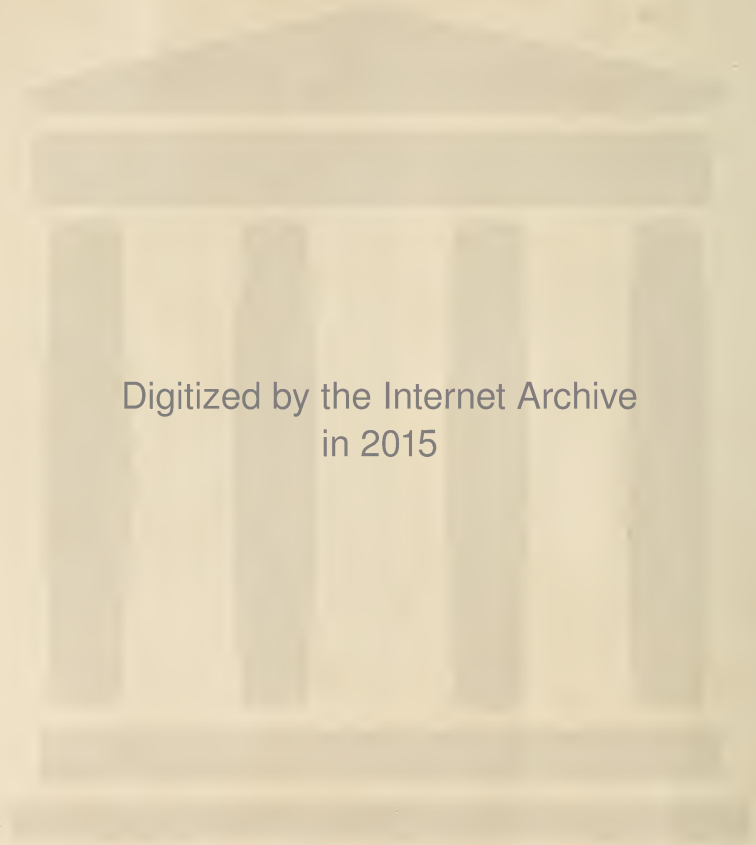




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THE
MISSIONARY HERALD.

VOL. XCI.—APRIL, 1895.—No. IV.

THE receipts of the Board for the month of February, and for the first six months of our financial year, in contrast with the receipts for the same periods last year, are here recorded for the instruction of our readers. Our needs will thus be made plain and constitute a call for our churches to heed.

	February, 1894.	February, 1895.
Regular donations	\$27,589.66	\$28,221.06
Donations for special objects	3,928.45	9,184.53
Donations for the debt	549.15	1,137.48
Legacies	17,135.92	7,775.56
	\$49,203.18	\$46,318.63
	6 mos. last year.	6 mos. this year.
Regular donations	\$212,744.85	\$204,001.21
Donations for special objects	25,369.25	25,674.19
Donations for the debt	29,633.97	5,537.88
Legacies	60,839.02	80,698.83
	\$328,587.09	\$315,912.11

Decrease in regular donations, six months, \$8,743.64; *INCREASE* in special donations, \$304.94; *decrease* for the debt, \$24,096.09; *INCREASE* in legacies \$19,859.81; *net loss*, \$12,674.98.

While our work has been prosperous and growing, our receipts for this year as compared with the average for the past five years will give food for reflection.

Average for five years, from all sources in February, \$49,593. *Decrease* in February, 1895, \$3,275.
Average for five years, from all sources six months, \$318,896. *Decrease* six months '94-'95, \$2,984.

Leaving these figures to tell their own story and make their own appeal, we are glad to call attention to promising phases of our work which ask generous support. We have several choice young men and women, who are anxious to go to the field, and whom we desire to send. Read the encouraging words from Messrs. Hume and Fairbank, in their letters which we print in this number of the *Herald*, also the words of strength from Mr. Abbott. Remember the revival interest in Foochow, and the large accessions in the Madura Mission. Recall that our schools in Turkey, and also in other missions, are full and overflowing; and that new forms of Christian work are tasking the strength and faith of our missionaries in Japan. Surely our churches will respond with prompt and sufficient aid to this work of faith.

REV. FRANK S. DOBBIN, 1420 Chestnut Street, Philadelphia, has published a carefully selected list of about two hundred of the best missionary books, maps, and periodicals, which he will cheerfully send to anyone writing him for it.

THERE is great occasion for thanksgiving that the mob at Pao-ting-fu, reported by Mr. Roberts on another page, was not attended by more serious results. It was just such a mob as this, started by undisciplined soldiers, which resulted in the death of Rev. Mr. Wylie, of the Scotch United Presbyterian Mission, at Liaoyang. There seems to have been no special antipathy against missionaries at Pao-ting-fu, but a lawless set of men were seeking for booty. The missionaries, both men and women, seem to have conducted themselves with great prudence and bravery, and the good hand of their God kept them from serious harm. The evident desire of the authorities to prevent any injury to foreigners is seen in the calls made upon our missionaries by the higher officials, and we may well believe that our brethren in China are all the safer because of this incident.

OUR readers will not fail to notice a brief article by Mr. Pettee in reference to Christian work in behalf of the soldiers in Japan. Since that communication was in type, further word has been received, showing that, aside from the Christian work that is to be done at Hiroshima, there is a still wider opening which our brethren wish to enter. Through the influence of Christian officials high in rank, permission has been obtained to send a number of Japanese evangelists to act as chaplains with the army. The committee having this matter in charge say: "This is the first permission of the kind obtained by Japanese Christians and marks an epoch in the progress of Christianity here." This work is undenominational, and it is proposed to send at once several of the ablest among the pastors to act as chaplains. Our brethren feel that there is promise not only of a most successful work among the soldiers, but that this form of Christian labor with the army at the present time will have the greatest influence in uniting the Christian forces of the country and in commending Christianity to the people in all ranks in Japan. Only a small amount of money is needed for this special work, but this little is needed very much. Shall it not be forthcoming?

AMONG the grandest living figures in the mission fields of our own Board or of any mission Board to-day stands Dr. Elias Riggs, of Turkey. He has been a mighty force under God in the forming of a Christian literature for the native peoples, largely in the form of the translated Bible. He is now engaged heart and soul in this work for Bulgaria, although a missionary of our Board for over sixty-three years. The Christian periodicals and books which he is helping to furnish have large circulation in Bulgaria, and that too among non-Protestant classes. In very many cases evangelical communities have been formed from the sending of these printed messengers of the truth. Bulgaria is feeling more and more its need of these spiritual helps. Yet, \$2,000, in addition to what the Board can give, is necessary to continue the publication of the periodicals and commentary during this year. Can it be that the Christians of our land will permit the fruitful activity of this noble, useful life to cease while it has the power and is eager to work; and shall needy Bulgaria ask in vain for a Christian literature?

MANY plans have been devised by warm friends of the Board to relieve our financial embarrassment, and if possible to clear our debt. A few churches have carried out the plan of raising one dollar per member, and it has been done in the hope that others would follow their example and that there might be a

general movement in this direction. If the larger churches of New England alone would make an extra offering of one dollar per member, the whole debt might be raised. A friend in Chicago proposes a plan in which he says: "A work so dear to the Master should inspire all with the intensest desire to put the Board's work above and beyond any financial contingency. Cannot some stimulant be found to bring out contributions from the multitude of non-contributing churches? Let a trial be made. I will be one of 100,000 to contribute fifty cents per week for the coming year toward the stream. This is a small sum for each one, but the aggregate will be big."

DR. F. W. BAEDER, writing to *The Christian*, speaks of the work of the American Board in Prague under Dr. A. W. Clark, as growing both in quantity as well as in quality. He describes it as spreading gradually and becoming a network over the land, surely and steadily winning back the Roman Catholic people whose forefathers suffered persecution for the gospel's sake, and whose memory is still fragrant in connection with Huss, the martyr whom the Jesuits brought to the stake. He speaks of the work lately begun in the birthplace of Huss as subjected to the enmity of the priests, but the people as eager to gain instruction in Huss' Bible.

THERE is great rejoicing at Johannesburg, Zulu Mission, over the completion of a new chapel without debt. At the last annual meeting the debt amounted to about \$500. In seven months' time it has all been paid by the natives themselves, who at the same time met the current expenses of the chapel work, amounting to \$25 a month. A few generous contributions from Americans and English in the vicinity, intended to relieve the burden upon the chapel, may now be used for other important purposes.

THE ways of the Chinese are past finding out. The deception and trickery of officials, as reported in our correspondence, must of necessity chill all valor and patriotism. In one of the provinces nearly one half of the first draft of soldiers deserted before leaving the capital. Meanwhile the commanders took pay for the whole number. At the same time the deserters who return home are enlisted in connection with a new draft. "Thus the process of deceiving and being deceived goes on, while the Japs are steadily advancing on Peking." Kindred incidents of this nature illustrate very readily the weakness of the Chinese forces.

A CONTRIBUTION of fifty dollars has just been received from Providence, R. I., in behalf of the sufferers in Eastern Turkey. A touching fact connected with this gift is that twenty dollars of the sum were contributed by Chinese who have been associated with some of the Armenians in the same Sunday-school in Providence. Thus the mission work is bringing into one great brotherhood people of all nations upon the earth.

THE missionaries are frequently charged with not understanding the people with whom and for whom they are working. The phrase is often used, "You are a foreigner; how can you tell what is best for us?" The Chinese at Hong Kong during the plague said to the English soldiers who were cleansing their hands: "Dirt may be bad for foreigners, but it is necessary to the health of the Chinese"!

WE publish on another page of this number of the *Herald* a letter from Mr. Gardner, of the Foochow Mission, in which he speaks of the importance of training more thoroughly and practically the native preachers and pastors who are to be connected with mission work. We present herewith a photo-engraving



showing the students now connected with the Theological Training School at Shao-wu. In the centre is the oldest preacher in our service and one of our ablest men, who has returned to the school for further instruction. Back of him on the left is a young man who has had three years of instruction and made great progress both mentally and spiritually, and ranks now among the best. The other three have been received to the seminary this year; two of them are first degree graduates and give great promise of usefulness in the Master's service.

It is true that many of our missionaries do not dare to write half they know of the state of things in Turkey. The mails are certainly interrupted by Turkish officials, and in such a way that it is impossible to tell what has been or will be opened. At one station but two *Missionary Heralds* have been received in eight months. No reports of the Annual Meeting of the Board for the last year have reached it. The American Board Almanac for 1895 has not been delivered. On an average, one *Independent* and one *Advance* will be received each month. A friend in America subscribed for *The Cosmopolitan*, to be sent to a missionary at this station; only the August number has been received. Another friend sent *The Golden Rule*, and about one number each month is delivered. *Life and Light* and *Mission Studies* very seldom put in an appearance. Surely there ought to be some power in our government to give American citizens in Turkey the right to receive their mail.

A TIRADE against missionary work in the Sandwich Islands, and especially against missionaries' sons, said to have been uttered by a lawyer in Brooklyn, N. Y., the report of which has appeared in two or three newspapers, will not seriously disturb those who are acquainted with the source from which it came. The tone of the speech, together with the absurdity of some charges and insinuations made, will discredit the whole harangue with thinking persons. For instance, after affirming that missionaries and their sons or nephews practically govern all the islands, the question "What has been the result?" is answered by saying, "They found 130,000 people there, and now they report that there are only 34,000." This decrease of population "the result" of missionary government! The conflagration which destroyed so great a portion of Chicago might just as reasonably be charged upon the fire department of that city, when it was doing its utmost to extinguish the flames. Those who know what deteriorating influences followed the opening of the ports of Hawaii to foreign vessels subsequent to missionary occupation, know to what causes to attribute this decrease in population. We must quote here the testimony of Richard H. Dana, Esq., the distinguished lawyer of Boston, not a missionary or a Congregationalist, in a letter written in 1860 from Hawaii to *The New York Tribune*. Mr. Dana then said: "The truth is that there has always been and must ever be, in these islands, a peculiar struggle between the influences for good and the influences for evil. They are places of visit for the ships of all nations, and for the temporary residence of mostly unmarried traders; and at the height of the whaling season the number of transient seamen in the port of Honolulu equals half the population of the town. The temptations arising from such a state of things, too much aided by the inherent weakness of the native character, are met by the ceaseless efforts of the best people, native and foreign, in the use of moral means and by legislative coercion. It is a close struggle, and in the large seaports often discouraging, and of doubtful issue; but it is a struggle of duty, and has never yet been relaxed. Doubtless the missionaries have largely influenced the legislation of the kingdom and its police system; it is fortunate that they have done so. Influence of some kind was the law of the native development. Had not the missionaries and their friends among the foreign merchants and professional men been in the ascendant, these islands would have presented only the usual history of a handful of foreigners exacting everything from a people who denied their right to anything. As it is, in no place in the world that I have visited are the rules which control vice and regulate amusements so strict, yet so reasonable, and so fairly enforced. The government and the best citizens stand as a good genius between the natives and the besieging army." So wrote this intelligent observer thirty-five years ago. But, despite all these patient and persistent efforts, corrupting influences largely prevailed. Diseases were introduced which cut off multitudes and sapped the physical strength of the people. It is a sad story of the triumph of evil over good, not a complete triumph, by any means, but sufficient to give to some men an opportunity to blaspheme. But it is enough to make the fiends of the pit laugh outright to find anyone affirming that the decrease in population on Hawaii was *the result* of "missionary government." So far from this being true, it might better be said that had it not been for the moral and religious restraints brought in by the missionaries the Hawaiian race would be

now extinct. Other statements in the speech referred to are as random and unwarranted as this, and there is no occasion for us to allude to them. We are no champions of the present government of Hawaii, and have no opinion to express on the question of annexation, opposition to which seems to have been one occasion of the bitter tirade made by the Brooklyn lawyer. The people who are now in control on Hawaii compose, we have no doubt, the best elements at the islands. It is altogether a misnomer to call them "missionaries' sons," for the term would not properly include a large portion of them. It is simply a sneer. They are not of one form of faith religiously. Some of them are members of Christian churches, while others are not. They are conducting their affairs with no relations to any missionary Board or other religious body. They are acting according to their own light, and are responsible only to God and their country. At the same time we cannot refrain from an expression of our conviction that they, on the whole, are acting as wise men and in the interests of law and order and good government.

Is there not someone among our readers who will count it a great privilege to give an extra \$250 to support a native evangelist in the regions of Nicomedia, Western Turkey? Formerly there were two evangelists in this field, but both have been cut off for lack of money. In many of the villages are chapels and little companies of believers who still need the frequent visits of a pastor. In many other villages the people are hungering for the coming of a Protestant preacher. This field needs at least one such man, but we have no money for his support. The most urgent appeal comes from the Rev. Robert Chambers to the Prudential Committee asking for money to support a very superior man, now ready for service, and one whom we cannot well afford to lose from our work. This appeal is endorsed by the whole mission, and we trust may be counted by someone as an opportunity in which to use a little of the Lord's treasure in a most excellent and needy cause.

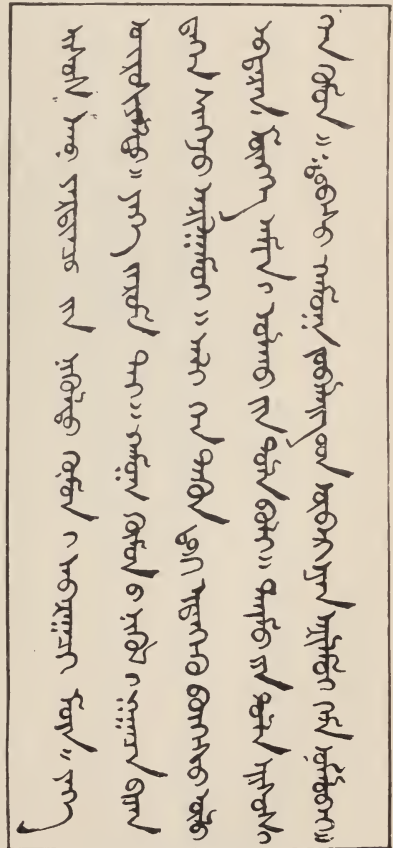
BEGINNING with this year a publishing house in Japan has united a number of small periodicals and begun the issue of two large magazines. One of them, which is for adults, is called in the English language *The Sun*, and might be likened to our *Review of Reviews*. The other is for young people, and is called *The Youth's World*, and might be compared with the *St. Nicholas*. We cannot judge of the literary quality of these magazines, but in the quality of paper, illustrations, and general makeup they have not as yet reached the perfection of our American printing establishments. They are, however, a great advance over anything that has yet been published in Japan. Several Christians are among the writers, though in the first issue of the magazine they have not written upon Christian subjects.

THE office of the American Board in Chicago, under the care of District Secretary Hitchcock, so long located at 151 Washington Street, will be removed about April 1 to the new Christian Association building, 153 La Salle Street. In these new, comfortable, and economical quarters all calls from the Interior District will be answered promptly and with pleasure by Dr. Hitchcock.

THE authorities at Peking are using all means possible not to disturb our missionary work. Even the emperor has issued two proclamations enjoining upon all officials complete protection to missionaries. In the recent celebration of the birthday of the empress, thirty soldiers were placed on guard around our mission chapel and premises. The sergeant in charge became interested in the gospel and expressed his purpose to be a Christian. A little later the emperor ordered the mayor of the city to see that men of higher rank should be set to guard our mission premises. It is said that many of the people hardly dare lift their eyes to a foreigner, for fear they will be immediately decapitated. And yet many of our missionaries would prefer to be left to themselves, having full confidence that the people are friendly to them. The people are greatly humiliated over their constant defeat, and feel that the only improvement in their circumstances can come through a change in the dynasty.

As our readers look upon this cut, let them in imagination enlarge it by one third, and see it printed upon red paper, and they will have before them a gospel leaflet which has been largely distributed in Mongolia by our missionary, Rev. James H. Roberts.

This Mongolian tract was composed by Mr. Roberts, and his Mongolian teacher carved it on a block of wood and printed it ready for distribution. Mr. Roberts has done considerable work in Mongolia, and recently made a tour of some twenty days' duration, during which he had many opportunities for preaching the gospel to the people and selling a large number of gospels and tracts at a fair. A large number of catechisms in this same language were also sold, and a variety of other books. The Mongolians are very religious, and at the same time very superstitious. While trying to earn merit by their religious works, they yet violate the most ordinary rules of morality. The chief hope of evangelizing the people in these regions is that the Lord of harvests will send out new workers and raise up native preachers in good numbers. As to native preachers, they cannot be made more quickly in China than in America. A long course of training is required, and it is worse than useless to expect that good work will be done by men who are not well trained and well tried. We hope the time will come soon when a more aggressive work can be carried on in Mongolia, especially those regions so easily reached from Kalgan.



MONGOL TRACT.

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DEFINITENESS OF MISSIONARY CONSECRATION.

BY REV. E. K. ALDEN, D.D.

THE evidence of Christian discipleship is obedience to our Lord's commandments. One of those commandments was given under exceedingly impressive circumstances, and was intended to stand forth in the forefront of Christian purpose and endeavor. Its language is plain: "Go . . . make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you." Provision is thus made for the immediate and rapid propagation of the gospel throughout the world. Nothing can check such a propagation except direct disobedience to the divine commandment. This matter is not left to the option of any disciple. Simply as a disciple he is a soldier "under orders." The precise method of fulfilling the orders is left largely to the prayerful decision of each individual; but the "orders" are imperative. "Ye shall receive power when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth." This word of the ascending Master, as with hands outstretched in benediction he vanishes from the vision of his disciples, abides the watchword of the church until he comes again. Each generation must receive it, each associated company of believers must receive it, each individual for himself must receive it, or prove recreant to a sacred trust.

What is implied in the personal acceptance of such a trust? Evidently something definite on the part of each individual. "By what methods are you endeavoring to fulfil the final command of your ascended Lord?" is an inquiry appropriate at any time to be asked of any disciple, certainly to be asked by the disciple of himself. Nor must the reply be evaded; for this is the main practical question of the earthly Christian life. To answer this question in the most efficient manner is every believer's business. By it the spirit of Christian obedience, that is, Christian character, is tested. It will be one of the decisive questions of the final day, decisive of personal destiny. Surely it calls for definiteness of missionary consecration from the very beginning of the Christian life. What does such definiteness signify?

(1) Certainly it signifies the personal acceptance of the Lord's final command. I recognize the command as addressed to myself, and take it for myself, surrendering to its fulfilment all my energies. Henceforth the predominant purpose of my life is to proclaim the good tidings of salvation to my fellowmen; this proclamation to reach, so far as in me lies, to the uttermost parts of the earth. In other words, I devote my life to be the Lord's messenger, going whithersoever he shall direct, and speaking the word that he shall bid me, cost what it may. This is my life's purpose, as I present my body a living sacrifice, holy and acceptable unto God. To the voice of the Lord saying, "Whom shall I send, and who will go for us?" I reply humbly, sincerely, heartily: "Here am I; send me."

(2) In addition to this personal acceptance of the Lord's final command there follows a recognition of the divine anointing to the service, a missionary

consecration by Christ, as well as to Christ, without which no consecration is complete. "As the Father hath sent me, even so send I you. And when he had said this he breathed on them, and saith unto them, Receive ye the Holy Ghost." So the Lord himself seals his disciple's consecration, accepting him as a messenger set apart by himself for his special service. This personal separation by Christ for the single work of proclaiming his name among the nations, I must definitely recognize as pertaining to myself. It is a sacred private experience, most serious, most blessed. Every thoroughly consecrated missionary disciple must know it as his own secret with his Lord — the "white stone" and the "new name." Henceforth he understands in his measure the apostolic utterance: "Paul, a servant of Jesus Christ, called to be an apostle [a messenger] separated unto the gospel of God."

(3) Next follows a definite acceptance of the divinely appointed educational training for the service. This will be as varied as the individuals who accept it. There has never been but one Paul, one John, one Adoniram Judson, one Harriet Newell, although many others may have borne the same name. Every disciple of Christ, in every age, in every clime, is absolutely unique. He is a special creation of God for a special purpose, and no one else can know or accept his special educational training. This, each for himself must definitely recognize, if he is thoroughly to fulfil his own special missionary trust.

(4) The same principle pertains to the selection and prosecution of the earthly occupation. This must be for each one his best method of rendering a personal obedience to the Lord's final command. Why are you to-day a teacher, a physician, a merchant, a lawyer, a mechanic, a farmer, a household domestic, a street laborer, a preacher, a writer, a workman in any honorable service to which you devote your hearty energies, in the fulfilment of your daily task? and why are you pursuing your vocation in the particular place you reside — in Massachusetts, in Iowa, in California, in Honolulu, in Japan, in China, in Africa, in India, praying continuously for the divine blessing? Your answer is the same in every case: "Because after seeking and finding the divine guidance I am persuaded that this is the method, and this is the place ordained for me to render most efficient obedience to my Lord's final command. This is my personal missionary consecration." Happy he anywhere and under any circumstances who from the depths of an honest heart can make this reply!

(5) The definite missionary consecration of personal property follows as a matter of course. The amount of that property may be little or may be large. The principle applying to its distribution will be the same in every case. It is a trust from God to be devoted, in his name, to the wisest and widest possible proclamation of his gospel, to all who need it, near or far away. The responsibility of the distribution rests with each disciple for himself. And this constitutes in these days no insignificant part of every man's personal responsibility to God — a responsibility as blessed as it is serious, as serious as it is blessed. It is a continuous call to Christian industry, to Christian economy, to Christian self-denial, each to be cultivated as a noble Christian grace for the definite purpose of "working with [our] hands [or our brains] the thing which is good that [we] may have to give to him that needeth." So wrote the apostolic tentmaker and preacher, illustrating the Christian law both of capital and of labor, as good

for a millionaire as it was for the widow whose two mites constituted all her living. "The silver is mine and the gold is mine, saith the Lord of hosts." He did not ask it of Peter as he went up into the temple, for Peter could honestly say: "Silver and gold have I none." But not every disciple in these days can say that; and God not only knows where his deposits are, but he keeps a personal account with each recipient of a deposit. For it is still his silver and his gold committed in trust to be used for him. Some one has said, possibly a little sarcastically, that if Christians of the present day cannot say with the apostle, "Silver and gold have I none," neither can they say to their crippled neighbors: "In the name of Jesus of Nazareth, rise up and walk." But this is hardly true; for by the Christian use of the consecrated silver and gold, and in many another way as well, the Christian Church to-day, and each Christian believer to-day, if he will, can speak those mighty words not merely to crippled men but also to crippled communities and crippled nations: "In the name of Jesus of Nazareth, rise up and walk." Blessed be God that to some degree they are already doing it, and that they will do it on a large scale, just so soon as they heartily and personally accept the idea of definite missionary consecration!

(6) For this will include not property alone, but the faithful fulfilment in every particular, day by day, of every personal trust so received from God, and so used intelligently and prayerfully, in grateful obedience to the Lord's final command. This means devout, consecrated, missionary homes, parents and children united; devout, consecrated, missionary schools and colleges, theological seminaries and universities, including both the teachers and the taught; devout, consecrated, missionary churches, pastors, officers, and members, Sunday-schools, and young people's societies, men and women and children, all alert and all coöperating for one definite purpose — to proclaim, in their own day if possible, to the ends of the earth the blessed gospel of reconciliation committed to them in trust.

Is not this our one, imperative, fundamental need to-day, which if met will solve all missionary problems at home and abroad? May God grant it to us, every one, a definite, personal, continuous missionary consecration! If we think we already have it, let us renew it with more definiteness of detail, seeing to it that we receive a missionary consecration from Christ as well as render a missionary consecration to Christ. If we know it not, may we know it, as we value the genuineness of our personal obedience to our divine Lord and Master, without delay!

THE EARLY WORK IN MACEDONIA.

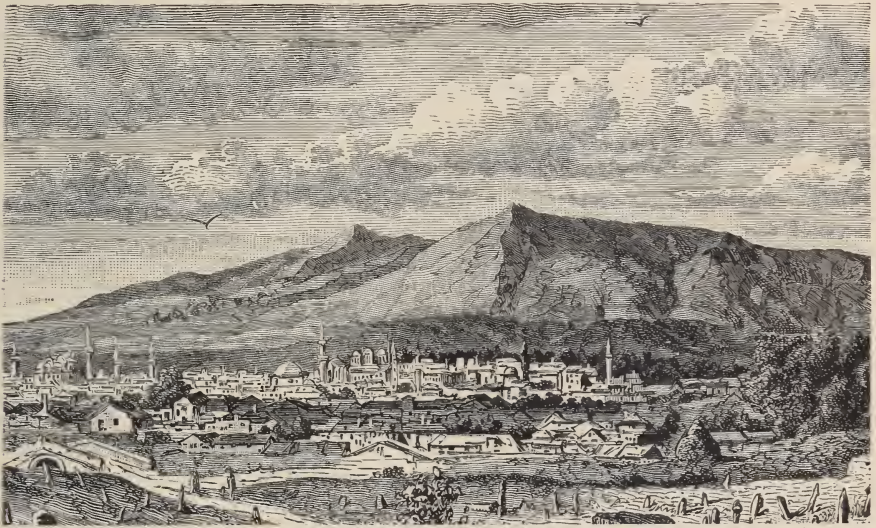
BY REV. C. F. MORSE, ST. JOHNSBURY, VT.

As the work in Macedonia is the outgrowth of the general Bulgarian work and in the beginning was superintended from Sophia, it becomes necessary to take a wide range in order to trace its development. The writer was assigned to Sophia in the fall of 1862, not because it was a desirable field in itself, but because it was central and the best place from which to superintend the general work. The city was low, filthy, and unhealthy. The people were ignorant,

degraded, and, owing to the continual presence of Turkish soldiers, more than usually licentious.

The greatness of the field was appalling, extending from the Balkan on the north to Thessalonica on the south, and from Nisch on the west to Ichtiman on the east. It was undeveloped. Colporters had not traversed it. No expectant converts were anxiously awaiting the coming of the missionary. It was the wildest part of Bulgaria. It was only with prudence that we could continue in the field.

We had two good helpers, Peter and Nicola. Nicola was of great service by reason of his musical talent. He developed into the noble pastor Boyajieff.



SOPHIA, CAPITAL OF BULGARIA.

Peter was the more efficient in the field and did a noble work. At this time we greatly suffered for the want of native helpers who could be placed in opening centres. The work also suffered for the want of books and tracts. The colporters had scarce anything to carry except the Testament and Psalms.

The younger missionaries, with the abundance of literature now on hand, can little realize the difficulties of the early missionaries. The colporters visited Monastir and Thessalonica, but reported no special openings. Apparently southern Macedonia at this early date was not prepared for missionary work. There are three things which had a special bearing upon the work in Bulgaria and Macedonia — Bulgarian schools, the Catholic movement, and the persecution in Bansko.

BULGARIAN SCHOOLS.

Previous to the coming of the missionaries the Bulgarians in the larger towns woke up to the necessity of education, if they were ever to become a nation. Young men of promise were selected and sent to Europe to be educated as teachers. Our mission was commenced about this time. These teachers returned, but had nothing to work with, not a single schoolbook. They had to

translate from the French and German the lessons for their pupils. In the same manner the missionaries had to make translations from the excellent American schoolbooks. A Bulgarian publishing house was opened about this time in Vienna, and took our manuscript schoolbooks and published them beautifully. In ten years' time the Bulgarians had as good schoolbooks as we had in America. The combined influence of these books and of our two schools, one for boys and one for girls, awoke a general interest in education through all Bulgaria. Schools opened up everywhere. Macedonia felt the impulse. Up to that time Greek was almost universally used in the schools and in the churches. Now the Bulgarian took the place of Greek. Schools were multiplied. In this way the people were prepared to read the Bulgarian books and literature circulated by the missionaries. But for this change it would not have been practical even now to have established a successful mission in southern Macedonia. The impulse given by missionaries to Bulgarian education and its influence upon the Bulgarian nation is enough to repay all the sacrifices of the missionaries and of the contributions of the patrons of the Board. And this has prepared the way for our spiritual work.

THE CATHOLIC MOVEMENT.

The intense national feelings of the Bulgarians against the Greeks, which led them to refuse to pay tribute to the bishops, was taken advantage of by the Catholics to draw the Bulgarians into the Catholic Church. Under the pretence of patriotism they started a Bulgarian paper in Pera, advocating the Bulgarian cause against the Greeks. The Greek patriarch started a counter paper. The design of the Catholics was soon apparent. They openly advocated union with the Catholic Church. The work made a good deal of progress. A large church was built in Adrianople and was crowded. Eighty villages were enrolled as unionists. The Bulgarian leaders were in perplexity. The mission at this time issued the tract "The Pope and the Roman Catholic Church." This had been prepared with special reference to the discussion then going on, and yet with reference to evangelical truth. While it hit the Catholics twice it hit the errors of the Greek Church once. The effect was magical. The Greek bishop of Adrianople bought large numbers and sent them round by couriers to the disaffected villages. The church in Adrianople was given up. The Catholics attributed this result largely to the use of this tract. The result was nearly the same in Macedonia. The movement had made considerable progress. Schools for Bulgarian youth had been opened. Agents were busy in central Macedonia. Our colporter with saddlebag full of these tracts was sent to Kupruli in central Macedonia. The Bulgarian leaders bought every copy and sent them everywhere. The result was the same. We never heard anything more of the unionists in Macedonia.

BANSKO.

The persecution in Bansko is deserving of special notice. Every time our colporter visited the place he received a cordial welcome. My first visit was memorable. Although in autumn, owing to artificial irrigation, the fields were as green as in June. Mount Perin, the highest mountain in Bulgaria, raised its towering head just south of the town, as if a conscious protector of Bulgaria.

When I entered Bansko I was still more surprised. The leaders welcomed me and escorted me through the town. The women in the homes welcomed me by coming forward and shaking hands. I wondered at this, for I had seen nothing like it in Bulgaria. I learned the secret. In the beginning of the century a wealthy citizen of the place visited Europe, and returned with the ambition to make his country, and especially his native town, like England. The priests stirred up a persecution; our students were imprisoned and our colporters were not allowed to enter the place. At the request of the mission I visited the place, I think, in 1869. On reaching the place, the khan was closed and guarded by a boisterous crowd. Brothers Page and Nicola were seized and their horses taken from them. The Turkish guard was powerless. After a little parley with the leaders it was proposed to refer the matter to the Turkish governor three miles away at Mouhema. The governor said he could do nothing except send me up to a higher governor, living some forty miles farther south. This took us three weeks. The governor treated us courteously, held a pompous court, sent for numerous witnesses. At the end, as I expected, he took me aside and told me that I had accomplished nothing, that neither foreign, nor interested testimony could be received. I pretended to be indignant. I told him that he knew all that before, that I cared nothing for him or his court, that I was under foreign protection, that the Sultan gave full protection to Protestant subjects. I told him that, unless he sent me back to Bansko with protection for myself and Protestants everywhere, I would immediately make complaint by telegraph to Constantinople against him and appeal my case to the American ambassador, and that the Bulgarian leaders would be imprisoned in Constantinople and fined in the end. He said: "Wait, wait." Calling in the Bulgarian leaders, he told them they must submit and receive the missionaries and their helpers, and never molest them again. The next day the Bulgarians signed an agreement never to molest the Protestants again. This agreement, I think, was faithfully carried out. I returned to Bansko, preached the next day to quite a large audience. Eleven persons signed \$100 in gold for Evancho Tongeroff to become their pastor. Thus was begun the church in Bansko. The time is coming when all Bulgaria will be evangelical, and blessed will they be who have had a part in its redemption.

THE THIRD ANNUAL CONFERENCE OF FOREIGN MISSIONARY SOCIETIES.

BY REV. JUDSON SMITH, D.D.

THE happy experience of the past two years in the gathering of representatives of the Foreign Missionary Societies of the United States and Canada for mutual acquaintance and conference was repeated with even more than the usual pleasure on the fourteenth of February, 1895. By the courtesy of the Protestant Episcopal Foreign Missionary Board the meeting was held in the new and tasteful rooms of this Board in the Church Missions House, corner Twenty-second Street and Fourth Avenue, New York city; and the attractiveness and convenience of the place of meeting, as well as the hearty hospitality of the brethren of this Society, added not a little to the enjoyment of the day.

The attendance was about the same as last year; perhaps not quite so many societies were represented, but more representatives were present from several of the societies. Probably with a two days' session the attendance might be increased, as this would naturally make it more of an object for those Boards whose headquarters are at a distance to send representatives to the gathering; and it was distinctly suggested at the close of this Conference that the next committee arrange for a two days' meeting. The Convention was happy in its presiding officer, Rev. A. C. Thompson, D.D., so long and honorably connected with the work of the American Board in its Prudential Committee; and the address from the chairman, with which the Conference closed, was in his happiest vein and will long be remembered by all who heard it.

The Committee of Arrangements appointed last year, of whom Dr. H. C. Mabie, of Boston, was the efficient chairman, presented a very interesting program, not crowded with topics, yet offering a wide variety of theme and calling out interesting and valuable discussions. The subjects discussed were: "The Japan-China War and Its Significance with Reference to Missions"; "Industrial Missions: How Far Have They Been Developed in Foreign Lands?"; "The Proposed National Church in India"; and "Motive in Foreign Missions."

The discussion upon the "Japan-China War" followed very much in the line of the points made in the opening paper, remarking the wonderful providence which has brought to China this rude awakening at the hands of her near and hitherto despised neighbor, and which must result sooner or later in breaking down completely her exclusive attitude toward foreign nations and in opening every part of the land to the inflowing not only of Western ideas and industries, but also of the faith which has created the civilization of the West and is the mother of all the culture and arts of the Western world. It was also felt that Japan in like manner, though under very different circumstances, will find itself growing into closer relations with the Western nations, particularly with England and the United States, and the missionaries from these lands will have a peculiar opportunity to mold the religious life and thought of this growing nation.

The paper on "Industrial Work of Missions" was devoted to the presentation of the facts in regard to such work, as they had been ascertained by correspondence with the several Missionary Boards and to the classification of these facts. Perhaps the most important feature of the discussion which followed was the discrimination between industrial education, properly so-called, and self-help departments connected with schools and colleges, whose primary object is to enable young men and young women to secure an education who, without such privileges, would be debarred from this opportunity. While opinions would vary as to the former, the latter were approved by all.

The paper upon the "Proposed National Church in India," and the discussion which followed, showed that the scheme, which a native of India has presented, for the combination of all missionary churches in India into one grand national organization does not enjoy the confidence of the missionary bodies at work in that country, and is not in itself a well-considered scheme.

The last topic, "Motive in Foreign Missions," was not presented in a formal paper, but four or five brief addresses were given touching upon the subject in many aspects, and opening the way directly and impressively to the very heart

of this sacred work of filling the nations with the grace of God that brings salvation.

There was also presented a report of statistics gathered during the year from all the fields represented by these societies upon the subject of Self-support. This report, which could present only a portion of the facts called for, since many missions were quite remiss in filling out the blanks carefully prepared and sent to them all, called out special interest, and after discussion it was voted to continue the effort to secure full and accurate statistics from every field.

It was voted to hold another Conference next year, and the cordial invitation of the Reform Board of Missions, given by its President, Rev. T. W. Chambers, D.D., was accepted, and the following gentlemen were named a Committee of Arrangements: H. N. Cobb, D.D., A. B. Leonard, D.D., William Dulles, Esq., I. J. John, D.D., and Hamilton Cassels, Esq.

It was agreed to publish the papers that had been presented, and a concise report of the extemporaneous discussions, in a pamphlet suitable for distribution at home and abroad. On the following day an interesting and valuable continuation of the Conference was held in the rooms of the Presbyterian Board for the more private consideration of missionary methods and recent criticisms thereon. Everyone present at these Conferences would heartily testify to the value of such gatherings for mutual acquaintance, for the comparison of views and experiences, and for the common study of missionary methods. As the apostles on the Mount of Transfiguration, we were disposed to say: "It is good for us to be here;" and it was with sincere reluctance that we left those heights of privilege and parted from one another.

A SPECIAL MISSION IN JAPAN: CHRISTIAN WORK IN BEHALF OF SOLDIERS.

BY REV. J. H. PETTEE.

THE present war has laid a new burden on already overworked missionaries, pastors and churches. A better expression would be, has opened a new door of privilege to earnest workers. This new work centres at Hiroshima, the military capital of the empire, and present seat of power in the far East.

The four denominations — our own, Presbyterian, Methodist, and Episcopal — working there have united for this timely and special mission. A Baptist lady is giving several weeks of personal service, and the whole missionary fraternity in Japan stand behind it with their prayers, personal gifts, and hearty sympathy. Of our own mission, Miss Talcott and Messrs. Cary, Rowland, Allchin, Severance, and myself have had a share in the work, or will have had before this goes into print; also, Dr. Ichihara, of Doshisha; Mr. Ishii, of the Orphan Asylum; Mrs. Matsumoto, of the Bible Woman's School at Kōbe, and several other Japanese workers. Mrs. Neesima, of Kyōto, and eight or ten Christian nurses are still doing valuable work in the hospitals. Three chapels are open for daily services, and others as occasion suggests.

A large quantity of Christian literature has been distributed — a pocket edition of the New Testament and some of the single gospels, also some new

tracts specially prepared for use among the soldiers. Several social meetings have been held, and, if a suitable building can be obtained, a clubhouse, to be used as a general rendezvous for Christian soldiers and their friends, will soon be opened. It is very difficult work and requires great tact, patience, and devotion. It is impossible to tabulate results, but some of the good seed is sure of fruitage, even though after many days. Much of the preaching is random shooting, but not a few of the soldiers come again and again, bringing their Testaments with them and casually remarking, "We could not forget what Mr. — said the other day. We must hear more of this."

Officers are beginning to encourage their men to attend the meetings. They really desire their men to become religious, however loth themselves to look into the matter. Testimony is abundant that Christian nurses make the most faithful and patient workers in the hospitals. In the division leaving Hiroshima for the front, this week, there are now some forty or fifty Christians, many of them having become such while stationed at Sendai. One of these, a man of high rank, remembers when a boy having stoned Dr. Davis' house in Kyōto. He is now an earnest Christian and purposes becoming a preacher if he survives the war.

Indirectly this special work for soldiers is making a profound impression on Hiroshima itself. Many of its 80,000 residents are getting their eyes opened for the first time to the practical and spiritual benefits of a hitherto hated religion. As the meetings are held nominally for soldiers, civilians are more ready to attend than when hot shot is fired directly at themselves. Moreover as the city is under martial law no disturbance is allowed, and quiet meetings are now held in sections of the city where hitherto it has been impossible. Even Buddhists are finding themselves left in the rear by their hated rivals, in the matters of patriotism and a practical spirit of self-sacrificing service, to say nothing of high ethical and spiritual instruction.

Altogether this is the form of special Christian labor just at present in Japan. But it is an extra and should be so regarded. There must be no diminution of effort along regular lines of activity. Over and above those, God calls for special service and it is never safe to disregard his providences. A little more money, very much prayer, and a hearty, coöperating sympathy are asked in behalf of this special mission. Let every Christian in the West, who believes in the God of Missions, the God of Nations, and the God of special Providences, heed this call.

OKAYAMA, Japan, January 12, 1895.

"WHILE WE LOOK AT THINGS NOT SEEN."

TRUE giving is an outward act born of inward experience. It is one of the "things seen" which depend for their vitality upon "things not seen." Therefore, if we are careless givers, moved now and then by winds of impulse, lacking in the real spirit of sacrifice, we are but showing forth a spurious thing—a practice which may endure for a day, and then will fade as leaves fade when the sap is dried in the plant. The motives for Christian benevolence must be devel-

oped within an experience of faith. Foreign mission service is preëminently a work founded in faith and carried on by faith. The giving of money for foreign missionary work is an evidence of this faith. How shall this evidence be steadily manifested in any certain Christian's life? How shall he himself become and remain vitalized so as to bear unwithering leaves of self-sacrifice and generosity? The answer breathes in God's Word, and is echoed in the heart experiences of every Christian who has thought upon giving, prayed over giving, failed and striven, conquered and rejoiced in giving. The soul must be trained to "look at things not seen."

There are three objective points toward which the inward eye needs to be directed. These are not observed in any regular sequence. Indeed Faith's eye may become so clear as to hold all in view at once and always.

1. The inward eye needs to look by faith into the unseen lives, deeper still into the unseen hearts, of the millions in foreign lands who are without Christ and without hope. There must be realized in the inner consciousness the narrowness, the bareness, the deprivations, in most of cases the sufferings, which mark the days of these poor souls. We have the Christ-given privilege of drawing them through time and space into the circle of our personal love and sympathy. Out from this circle where the unseen become realities, will grow a luxuriant foliage of generous benevolence, and many shall rest in its perennial shade.

2. The inward eye needs, by faith, to look forward and behold Christ's kingdom established upon earth in power and glory. Prophets of old foresaw that golden era, and the bright colors in which they painted their visions give form to our imaginations and hopes. This kingdom which is to be, faith takes into the soul as a blessed, inspiring fact. The inward eye often gazes beyond the commotions, the wars, the unrighteousness, which rage between, and rests upon the heights of glory in that new earth. Thus gazing the soul is uplifted and stimulated. At every such period of experience an inward force is generated which moves the hand to give of earthly store for the progress of Christ's kingdom.

3. The supreme objective point which claims the inward eye is Christ himself. "Whom having not seen, we love; in whom, though now we see him, not yet believing, we rejoice with joy unspeakable and full of glory." A warm sense of Christ's reality and presence makes giving to him as necessary and as natural as the verdure of leaves when the sap is flowing. The outward action is impelled and sustained by devotion to the blessed Redeemer. A heartsick world lies about the Christian, and its cry for help sounds from far and near. It would seem as if that cry were powerful enough to draw streams of money to flow into the Lord's treasury. Alas, the things seen which are temporal! They obscure our vision. They dull the fine inward sense, and our interest in Christ's kingdom grows lukewarm. To a lukewarm people of old, the Amen, the faithful and true witness, saith: "Anoint thine eyes with eyesalve that thou mayest see."

Christians who read these lines, will you not pray for yourselves and the church everywhere, that the inward vision may be keener to perceive the sad condition of lost souls, the glories of Christ's kingdom, and above all the loving, waiting Redeemer?

Letters from the Missions.

Micronesian Mission.

BEAUTIFUL BUT NEEDED RUK.

THE Rev. F. M. Price, our new missionary to Ruk in Micronesia, sends to us a letter by the captain of a chance schooner bound for Shanghai. His description of his new home will interest our readers:—

“Here we are in Micronesia! I have to stop occasionally and convince myself. Our first experiences here have certainly been peculiar, if not inspiring. It was necessary for me to build at once, so I took my hammer and saw and set to work. The weather was hot and my clothes were constantly wet with perspiration. There was no escaping this, so I had to soak. It is not a very romantic way to begin mission work, but our Saviour worked with his hammer before he preached to the multitudes, and we hope that in our life here there will be a very near approach to that wonderful life lived in Galilee, especially in its aim and spirit. We like Ruk; it is a lovely island country, a charming place. God has lavished beauty here. We never had a home with such delightful natural surroundings. Luxuriant vegetation over hill, valley, and marshes; a magnificent lagoon whose outer reef is marked by a broken fringe of coconut trees growing apparently out of the ocean, enclosing twenty islands of various sizes, which seem to have been formed with an eye especially to beauty; dashing showers followed by cheery sunshine; weather not perfect, but for the most part pleasant, with evenings that are delightfully cool and refreshing, and sunsets that cannot be surpassed, if matched, in the world; all these and much more combine to make this group of islands a place of great natural beauty. The heathenism—the degradation of the people—is terrible and depressing. Man is horribly vile; but the opportunity for work is large and the amount of work to be done would discourage us if we thought that human strength alone must do it.

“The homes of the people are open to

us. Over 100 heathen women come to the Sunday services, and they would all welcome a visit from the missionary. I have seen fifty adult men in heathen dress at the services, and these are all willing to talk about the gospel, but no one is able to talk to them. Mr. Snelling's hands are now full. He has too much to do; more than one man can do. It does not need a very sharp eye to see an opportunity here for service. We read our call over again in the needs of this field, at this time more convincing than ever. We know why we are here. We are glad to be here. There is need of a master-hand to put this work in shape. The work done by Mr. Logan was a wonderful one. I do not see how he accomplished so much and did it so well.”

Mission to Mexico.

PARRAL STATION.

REV. OTIS C. OLDS writes from his station at Parral in the State of Chihuahua, Mexico. This is an important station situated in the midst of a large population somewhat removed from the railroad. In addition to the central station there are three churches and three other places to be cared for, with no native helper and only one missionary to do the work:—

“It is an important field, and the work here, as probably in the other stations, makes more demands than the missionary can comply with. In the three churches, and three other points where work is being carried on in this field, there is no native helper, and no one to preach but the one missionary. If a class of students is sent out from the Training School this spring, perhaps one may be stationed in some part of this field.

“In Zaragoza there is unusual interest now. Eight have been proposed as candidates for admission to the church, partly the result of a visit which Mr. Wagner and I made there last month. The brethren

ren there have also taken hold of the matter of securing a desirable lot for a church building. Such a one was offered for sale, and they have succeeded in raising the necessary amount for its purchase. With a little encouragement they might build a small church soon. Although they are poor and few in numbers, they are in earnest. It is probable that a church would be instrumental in bringing in several new members.

“The members of the Las Cuevas church are scattered at several different points. Wherever they are they form the nuclei of other congregations. In Corral, for example, good audiences, considering that it is an *hacienda*, can always be secured, and we have just started a school there, with almost all the children of the place in attendance, they themselves paying most of the teacher's salary. La Piedra Alunbre is another point where some of our members are living and where several others are much interested in the gospel. The last time I was there about seventy-five came out to an evening meeting, about half of them coming from two to five miles on horseback for the purpose. The meeting was prolonged until eleven o'clock at night, and still they wanted to hear more. I plan to go again this week for three or four days of meetings. This ranch is over the mountain range in Durango, and a long day's ride from Parral.

“Here in Parral the interest is about the same as usual, and the services faithfully attended. Our Sunday-school has averaged sixty-seven since the first of January. There are several young Christians, some of them members of the Society of Christian Endeavor, whom we hope may soon be received into the church. We are just about to expel one man who has been a leading member, but has become an infidel, and has recently commenced selling liquors in his store. It is a very sad case, but we hope that the results of this treatment will be salutary to the church and community. Parral shows some fanaticism still, and sometimes the brethren get rather discouraged.”

Western Turkey Mission.

ENCOURAGEMENT IN ANATOLIA COLLEGE.

A FULL and instructive letter has been received from Rev. C. C. Tracy, D.D., of Anatolia College, Marşovan, in which he bears a generous tribute to the ability and fidelity of the native instructors in that institution:—

“As for the college, I have some things to say which are very encouraging. Let me mention two or three points:

“1. There is a state of things in the Faculty which augurs excellent success. Each head of a department of instruction is enthusiastic in that department, and determined to have the best work done therein. The old and abominable idea of doing a certain amount of routine work, and declining anything further, does not exist among us. Each instructor is so intent on having thorough instruction in his department, that he is unwilling to accept the assistance of tutors, lest neglect or inefficiency creep in.

“2. These instructors are as able as they are willing. I do not speak in mere customary phrase, when I say that Anatolia College is fortunate in its body of native professors.

“3. The spirit of cordiality and fellowship in the Faculty is such that we will not yield the palm to any other college in this respect.

“4. The spirit of morality, of subordination, of industry is such among the students that the disciplinarian has little to do. We have a custom of marking with stars those who are perfect in attendance and deportment.

“The report, in these respects, for the fall term was read yesterday, and, lo! out of the ninety-three in attendance fifty-two had stars.

“5. Immense gain has been made by the separation of the younger preparatories, now under the excellent motherly care of Mrs. Riggs, in the building formerly occupied by the Girls' School. The benefit to those younger pupils is so marked that it strikes everyone. Whereas they have been hitherto the most uneasy and

troublesome, at the end of this term they all had stars."

GIRLS' SEMINARY.

"A word as to the Girls' Seminary. It is fairly under way, in the new building. I wish the good ladies who contributed the funds for that building and those grounds could see for themselves how pleasant and roomy and suitable they are. The school is already almost as full as it can hold. There are a few rooms not wholly finished, but the appearance is that they will have to be finished and put to use before the end of the year which we have newly entered upon. Our new lady teachers are consecrated to their work and their Lord.

"I am just now setting about the preparation of the new catalogue. We are to publish that of both the college and the seminary within one cover, that our friends may see the symmetry of our work, and find desired information in regard to both branches."

SELF-HELP DEPARTMENT.

"In regard to our Self-help Department, in which I have been so much interested, I ought to say a word. As to its main object — the self-support of students and the development of industrious, efficient, manly character in them — I consider it a great success. The young men are not only willing to work, but enthusiastic in work. I have to report that the man who stands at the head of the senior class is also the best workman in the shop. This sort of men will never be troubled with the cartilaginous spine; they will never be helpless hangers-on, wearing broadcloth and asking for bread.

"As to the work done in this department, it is very creditable. We make chairs, desks, tables, pulpits, of which you would not be ashamed in Massachusetts. As concerns the department's becoming self-supporting, I am aware, as I said everywhere from the beginning, that it can never be wholly so under existing conditions. But we seem to be making gradual approach to that condi-

tion. I am sure that year by year we can attain to new degrees of efficiency and economy, and hope we shall finally be able to meet much the larger share of expense from the avails. I am exceedingly glad that I succeeded in raising enough not only for a moderate outfit, but also for a permanent fund, amounting to nearly five thousand, which will help us so materially in meeting the deficit.

"The little steam engine does brave work. It accomplished during the erection of the new building, I presume, as much as twenty carpenters could have accomplished in cutting up and slitting lumber."

AMERICAN HIGH SCHOOL FOR BOYS AT SMYRNA.

There are few schools in Turkey exercising a wider spiritual and evangelistic influence than the High School for Boys at Smyrna, under the care of Rev. Alexander McLachlan. The following extract from his recent letter will give valuable information concerning the development of this work and its importance as related to the mission: —

"In so far as numbers are concerned we have maintained the same steady advance that has marked the past three years of the history of the school. The first year we opened with nineteen, the second year with forty-five, the third year with about seventy-five, and this year, the fourth, we registered on the opening day 110, while we have now in regular attendance 150 pupils. Twenty-five of these are full boarders, and ten others are day boarders. There is a prospect at present that the number of full boarders will be somewhat increased after the Christmas vacation. Only a very few of these 150 are nominal Protestants, perhaps about twenty. The remaining 130 are Armenians, Greeks, Catholics, and Jews, the majority being Armenians, with between forty and fifty Greeks, eight or ten Roman Catholics, and five or six Jews.

"It is, however, a matter of profound gratitude to God that the spiritual tone of the school is very good, and there is a

quiet spiritual work going on constantly among the boys which is most encouraging. This year we have organized a Missionary Society in the school which promises good results. The interest in the regular weekly prayer-meeting at five o'clock on Friday afternoon continues to be well maintained. Miss Blackler's meeting, especially for the smaller boys, on Thursday afternoon, is very much appreciated by them, and her influence upon the boys generally, and especially through these meetings, is most decisive. Her position as matron affords her excellent opportunities for personal and direct work and she never fails to make the right use of them.

"Financially the school enjoys the same prosperity that it does numerically. The first year, when we opened with nineteen and closed the year with forty-five or fifty boys, our total revenue amounted to a little over £200. This year, according to my present estimate, it will be over £1,000, apart from the Board's appropriation."

EVANGELICAL POWER.

"Regarded merely as an educational and moral agency, I feel that our schools are a mighty force working indirectly for righteousness and truth, but it is as direct evangelical agencies that they are now exerting and will continue to exert their greatest influence. It is no disparagement to the other evangelical work connected with this station and its out-stations, for example, to say that our educational institutions afford us a much more encouraging outlook even as an evangelical agency. I am sure my associates who are engaged in the field work would agree with me in this statement. We have at present in our schools in this city considerably over 400 pupils, every one of whom, through the regular daily Bible lesson, is constantly hearing the gospel of the kingdom and receiving the good seed into her heart; while I think I am quite safe in stating that the aggregate weekly congregations of Smyrna and its out-stations, including those congregations connected

with the Greek Alliance, are considerably less numerically than those under the daily influence of the truth in our schools in Smyrna alone. Or, if I may be permitted to carry the comparison one step farther, it is quite within the truth to say that in our Boys' High School alone, where we have now 130 non-Protestant boys and young men under daily evangelical preaching and instruction, we are reaching with the gospel a larger number of non-Protestants than are reached through the weekly preaching services in Smyrna and all its out-stations."

Eastern Turkey Mission.

YESTERDAY'S WORK IN A VILLAGE.

REV. C. F. GATES, who has been temporarily transferred from Mardin to Harpoot, under date of January 21, gives us a detailed account of a Sabbath's work in a village near by his home:—

"Sunday morning, January 20, Miss Seymour and I started from Harpoot to go to the village of Hulakegh. The thermometer registered ten degrees above zero and there was a heavy fog which froze around everything it touched. The village is two hours distant, and we reached it about eleven o'clock. There are about 150 houses in the village, forty of which are Protestant, but the whole village is leavened with the gospel. Forty years ago it was quite otherwise. When Mr. Dunmore went there the people were very bitter. They pushed a bad woman into the room where he was staying in order that they might find occasion to reproach him, and they cut off the tail of his horse to spite the rider.

"On arriving at the village we found the preacher living in a very comfortable house which the people have recently built at a cost of 100 liras and, I believe, without aid.

"Our meeting began at twelve o'clock. The chapel was soon filled so full that late comers had great difficulty in getting in without stepping on those already seated so thickly on the floor. The children were gathered around the pulpit, and as I

talked to the people I could feel a curious little youngster fingering my shoes, so that I was obliged to look down occasionally to make sure that I was not stepping on him.

“The sermon was from Eph. 1 : 13 : ‘In whom, having also believed, ye were sealed with the Holy Spirit of promise.’ It was delivered in Arabic, translated into Armenian by a young man who was my pupil in the Mardin High School and Theological Seminary. After the sermon I baptized twelve children, using the Turkish language, and administered the communion in the same tongue, only offering prayer in English. Is it any wonder that, in such a Babel of languages, I became confused and offered one prayer in Arabic after announcing that it would be in English?

“For new missionaries the necessity of learning the language is a safeguard as well as a hardship, because it saves them from making many blunders through ignorance of the people, but for one who has already spent thirteen years in missionary work to be obliged to have recourse to interpreters to translate his message out of a language which he has learned with considerable toil seems strange.

“This village has been without a preacher for four years. Now they have a young man who has had a deep spiritual experience, and there is every promise that he will do a good work among them. I received six into the church, two of them men and four women. The women of this village have long been known and noted for their love of the Word of God. When the Protestant women went to their work in the fields they would carry a Bible or a Testament, and often in going to other villages the people would point out a woman and say : ‘This woman is from Hulakegh ; she can read.’ ”

Marathi Mission.

A SEARCHING APPEAL.

SELDOM have we had a more impressive letter than the following from Rev. J. E. Abbott, of Bombay. It blends the dis-

appointment of our missionary with his faith and courage, and will appeal to the hearts of all our readers, and we trust result in enlarged gifts for the relief of this work :—

“The news that the Prudential Committee has again reduced our working allowance, and this time thirty-five and one-half per cent., reached Bombay on Christmas day. The day of rejoicing would have been turned into mourning were it not that the happiness of the day was more than a match for the one note of sorrow, and were it not that the Master to whom our thoughts were turned was the one whose work we were doing and who is abundantly able to supply all that is needed.

“I trust you will not feel that I blame the Committee in any way for making this reduction, but there are certain hard facts which I must put before you.

“First, such a sweeping reduction simply cannot be made here. The reduction that falls on me is about 3,000 rupees or, say, \$1,000 in round numbers. To close schools, dismiss teachers and preachers, and cut into other work to that amount would be a calamity too disastrous to be thought of for a moment. I cannot do it. My agents are men who have given their lives to this work. For years they have been working faithfully amid many difficulties and trials. How can I turn them off so long as God gives me enough to eat and to drink? It would be a cruelty to them in which I am not willing to have a share.

“I cannot look upon my work as a hireling, thankful to receive my salary in full, and let the work be visited with ruin and disaster. Nor can I look upon this work as belonging to men, to the mission, or to the Board. I am not working for either, except in name, but for the great Master who died to save these people. I can not and do not feel that he asks me to injure his work to the extent that the reduction implies.

“What is true of my work is true of all my missionary brethren, so that I am not speaking for myself alone, nor would I

consent to any exception being made in my favor. The help that one needs, all need. I bring forward my own feelings because I know them best, hoping that in some way I may be of help to the others.

“In conclusion, there are but two alternatives open before me. The first is to reduce to the extent of the thirty-five and one-half per cent. For the reasons stated above, I cannot see it right to do so, and I am not willing to do it. The second alternative is to continue the work as it is and face the risk of bankruptcy, for 3,000 rupees is nearly two years' salary. This I intend to do, trusting in God to supply the want. I do not feel that this is presumption, for the past few years have been similar years of reduction, and yet at the close of the year I have found that, partly through restoration of reductions and partly through unasked donations, my needs have been made up, and I have closed the year without debt. I do not propose to trouble the treasurer to draw more than I am allowed, or to complain, or ask you or others for an exceptional help. I accept the situation cheerfully and, with trust in God, shall go on as if there was no such thing as a word of reduction. Every teacher and preacher will go on with their work as heretofore, until a louder voice than I hear now tells me that the Lord wants less effort put forth to bring men to the knowledge of his power to save.”

A RELIGION OF BONDAGE.

After twenty years' experience in India and a short absence from it on furlough in the United States, Rev. R. A. Hume writes some of the first impressions in regard to the country of his adoption. He speaks of the *incubus* under which foreigners live in that country, because of the oppressive climate and the slowness of things as compared with American life. “Throughout the country, as a whole, bullocks are still the chief means of locomotion.” The railway trains, such as they have, are comparatively slow. Missionaries must encounter many suspicions and hear many complaints.

“So the people of the country live under an *incubus*. The apostle said: ‘Where the Spirit of the Lord is, there is liberty.’ But religion in India is bondage — professes to be that, expects to be bondage. Were it not for the British authority, there would be here no freedom to express religious convictions or to change one's religious connection. Only recently an educated young Hindu named Ramanujam Chetty, who is an M.A. of the Madras University and I believe also an LL.B., became a Christian. But he went away from home a thousand miles, to Calcutta, to be baptized. When he returned home his father, who is I believe a professor in some college, took him in hand, locked him up, would not allow him to see his wife and child, and after such influences for some weeks the priests were called in, and Mr. Chetty ate the five products of the cow, endured other humiliation, and went through a recantation of his profession in Christianity, and then a great parade was made of this victory over Christianity. But meanwhile the orthodox portion of the Komati Hindus, to which these Chettys belong, brought a serious charge against the priests who allowed such an easy return to Hinduism of the young man. And the Mohammedans in India would not allow conversions to Christianity more than the Mohammedans of Turkey, were it not for the British rule.”

PROGRESS REPORTED.

“And yet there are many signs of progress. In Bombay, which is in population the second city of the great British empire, I recently called on the leaders of various sections of the community and had correspondence with others who were absent from the city on account of the Christmas holidays; and from everyone I received treatment which once would not have been given to missionaries. The editor of one of the two large English daily papers asked me to write an article for his paper on a point connected with proposed lectures in India by Dr. Barrows, of Chicago, on the ‘Relations of Christianity and Other Religions.’ The editor of the other

paper asked me to write an article on the increase of missionary interest in America. The editors of two Indian papers expressed their interest in the first topic. The vice-president of the Theistic Church of Western India wrote that the secretary of the church would gladly arrange for me to lecture to them. If strength permitted, I could find a fine opportunity for work among such educated classes. But the superintendence of a part of our mission work is going to be a far heavier task than I can well perform.

“Last Sunday, the first Sunday of the year, I had the pleasure of receiving twenty girls, who are pupils of our Ahmednagar Girls’ School, into full membership in the First Church here, on profession of faith. Sixteen of them are the daughters of Christian parents; four are the daughters of Hindu parents. This excellent school, for many years under Miss Emily Bissell, and latterly under Miss Nugent, has been one of the chief nurseries of the church.

“The same evening the Second Church held its annual meeting and reported twelve additions on profession of faith in 1894. This church has been carried on wholly by Indian Christians, without help from missionaries, and without any paid servant except the sexton. The leading members of the church conduct all the services without pay. But it employs an evangelist to go about preaching and a woman to teach some women in the vicinity of the church. And usually a good many Hindus and Mohammedans attend its regular services of worship.”

SIGNS OF GROWTH.

Rev. Henry Fairbank, who has recently been in this country on a furlough, presents to us in the following extract from his letter a general view of the situation in his station as he finds it on his return :—

“I have seen all but a small portion of my field and find that there has been a steady growth in various ways. The pastors, with one or two exceptions, have done faithful work, and their influence can

be seen in the doing away with heathen rites and superstitions and in the increase of an enthusiasm for Christian ideas and practices. One church that seemed to be drifting away into heathenism has been brought back to its moorings by the pastor who was ordained there two years ago. In Dedgaon, ten miles to the east of here, I was invited to a Christmas celebration and to partake of a Christmas dinner that the people themselves had gotten up. I was a guest, and even the man who had brought my cot and bedding was paid for. Generally on such an occasion the first question is, How much will the missionary subscribe? or even more generally, Are n’t you going to give us a dinner this year? Here at Dedgaon is a Christian community of some 200 souls. They subscribed enough for a dinner for 300 people. They had their public rest house decorated with tinsel and tissue paper and thoroughly enjoyed showing their enthusiasm for their religion and for their Saviour. I hope this example will be followed. These people are fond of such gatherings, and if we can substitute Christmas and Easter for their own pilgrimages and festivals the church will be strengthened.

“At Dedgaon is a school of forty-two children, boys and girls. It is the best village school I now have. Such a school is an index of the spiritual condition of the community where it is. In the same church the women outnumber the men, a rare thing among our churches.

“In other towns, though there is not the whole-souled acceptance of Christianity that there is in Dedgaon, there are also good schools, and the other seven churches are doing good work. We see evidences of this in the readiness to listen to Christian preaching, in the respect paid to our Christian teachers and in the general attitude of the people toward the missionary. Of course there is another side to the story. Even in Dedgaon the traditions and spirit of Hinduism show themselves. Child marriage, with idolatrous rites, is most difficult to uproot. Caste is ingrained in the very texture of

their minds. Just now the caste spirit is seen in the treatment of Mang Christians by Mahar Christians. Our Christians come almost exclusively from the Mahars; and the Mangs, a lower caste, find it difficult to get into the church."

CALL FOR SCHOOLS.

"It goes without saying that the work has not been enlarged the past year. There have been calls for schools from various places. Only to-day came an urgent request from a town not far away, where the people are willing to support the teacher for two months, if necessary. More they could not do, but I could not guarantee the remaining ten months. It is very hard to refuse such a request when we know that there will be twenty-five boys and girls in school and the prospect of a large Christian community in a few years. Fifty dollars would do all for a year, but unfortunately the \$50 are not in sight.

"The most evident sign of growth in this district is the way boys and girls flock to our boarding schools. The boys are willing to pay large fees (for them) and will sit at the door until we promise to take them. These boys, moreover, have been studying in the village school at home for a number of years. There are now sixty boarders in the Boys' School and forty-five, or more, girls in the Girls' School. Many come from non-Christian homes. Yesterday a boy came from Chaude, five miles away. There has been a church there for thirty years, and Christians for fifty years, but not a member of this family has been touched, so far even as to come to church, until this boy began to go to school. This year a classmate was admitted here to the station school, and then this boy bothered his father until the father brought him to me and promised to pay eight rupees, two months' wages for a man, for his support if I would take him in. That boy will become a Christian here, and through him we can reach the father and mother and others of the family.

"Yesterday also a girl was brought by

her aunt from Miri, twelve miles away. Her father wished to marry her in the Hindu way and would probably have got thirty or forty rupees for her. The girl has had a taste of school life, and her aunt was a Bible-woman. The two caajoled the father to let her come here. Can we send a girl like that back into heathenism?

"These are typical cases. There are some fifteen girls from non-Christian homes in this school, and we could get more if we tried. This fact indicates a state of things very different from what it was even twenty years ago in this same district, and from what it is now in other parts of the mission, the Rahuri district excepted. One used to devise ways and means of getting these young people. We now spend our time in devising ways of keeping them out, or rather of feeding and clothing the crowd that comes in upon us. What I mean by keeping out is that we are constantly raising the standard for admission and raising the amounts we require from the parents for the support of their boys."

Foochow Mission.

MEETINGS WITH NATIVE CHRISTIANS.

AMONG the most valuable meetings held in many of our missions are those in connection with the native preachers and Christians. The character of these meetings will be better understood by the following extract from a letter received from Rev. George M. Gardner, of Shao-wu:—

"We recently held our annual meeting with the native Christians at the East Gate Chapel, Shao-wu. There were between 100 and 200 from the other out-stations in attendance, besides our own East Gate people.

"On the Sabbath of the annual meeting, meals were supplied to over 200 guests. The last half of Exodus was taken as the basis of our subjects. Last year we took the first part of Exodus. Our work is broadening and deepening constantly—I had almost said rapidly.

Measured by the care and work which come to us in consequence of the growth, we feel that it is rapid. Measured by our desires, it seems somewhat slow, but we feel that the growth is deep and constant. Several out-stations are calling earnestly for preachers. There are three of the more urgent ones which have subscribed, two of them, twenty dollars each, and the other thirty dollars, toward a preacher, if one can be sent to them. There are other places where preachers are desired, but are not so urgent as the three spoken of above. To supply the demand we have one theological student, who will have practically completed his studies, and possibly one preacher can be spared. The rest must wait until the other theological students, who have been received this year, can have more preparation. Soon there will be other places calling and we must immediately put more young men in training. There are several most admirable young men who want to study to preach the Word. Considering the prospects of our work, we ought to prepare them for preachers, but, considering our means, the question which confronts us is, How can we do it? Unless we can prepare young men to supply the calls for preachers the work in such places must necessarily be set back many years."

CHRISTIAN ENDEAVOR ENTHUSIASM.

Miss Chittenden, writing from Foochow, gives a pleasant description of the graduating exercises of the Boys' School in January. Very much interest was shown in this school by Chinese gentlemen as well as by the pupils and Christians. The occasion will prove an opportunity of doing much good. All of the graduates are Christians, having been earnest in their own Christian lives and in work for others. Miss Chittenden's words regarding the work of the Christian Endeavor societies will illustrate the power of this movement in the dark regions of China:—

"The Christian Endeavor work is proving a constant inspiration and help to us all. One new society has been organized at Seng-Sêu, where a chapel

was opened last spring. It has a membership of about fifty, some ten or fifteen of them active church members. It includes the teachers and many of the pupils of our five village day-schools in that neighborhood, and has a great opportunity of strengthening and uniting all Christian elements there.

"Another society is soon to be formed at our *Ciu-Buò*, or Water Gate chapel, which was burned this fall, but has been reopened in hired premises near the old site. This society is composed of members of the city church society who are unable to attend the evening meetings because the city gates close at dark. They hope by forming a separate society to gather associate members from their own neighborhood, and to make the society more effective among the day-school children.

"Our parent society at the city church numbers some eighty or more, after dismissing a number of members to form these new centres. We hope soon to organize a junior society in connection with this city work, which will give us a most helpful opportunity of directly influencing and teaching the day-school children and younger pupils of the Boys' School, many of whom come from heathen homes, while the younger pupils from our Christian families need to learn to work for and help their schoolmates from their first arrival in the school.

"There are now fifteen members in our Christian Endeavor Evangelistic Band, including all the larger boys in the school. Their Workers' Training Class, which has met once a week during the school year, has been one of the pleasantest parts of my work here."

REVIVAL NOTES.

"This fall our Christians have been greatly blessed by meetings held at their request by Mr. Millard, an evangelist from England, who was formerly in the tea business here and is well acquainted with Chinese ways. For the last two weeks some of our boys have been holding a short prayer-meeting every evening after school prayers, especially for the

Christian boys, and we can already see its results in their daily work. Next week we hope Mr. Millard may come and hold more meetings with our city Christians. The boys seem to realize their own unworthiness and their absolute need of the Holy Spirit's presence and power to make their lives effective in saving others. We are very grateful to God for his great blessing and rejoice that he surely has 'much more than this' in store for us."

Hawaiian Islands.

MISSIONARY OPPORTUNITY IN HAWAII.

THE Board has been fortunate in securing the services of Rev. John Leadingham, for the past few years professor at Oberlin College, to be associated with Dr. Hyde in connection with the North Pacific Missionary Institute at Honolulu. This Institute is established as a training school for young men who are looking forward to the ministry and missionary service. Mr. Leadingham sketches for us some of his early observations as to the growing missionary opportunities of this Institute for the training of Christian leaders in the future:—

"I have been impressed with the important mission which this school has before it to fulfil. Life here is complex. Besides the native Hawaiians there are large numbers of Chinese, Japanese, and Portuguese, all of whom, in increasing numbers, are likely to become permanent elements in the population. The North Pacific Institute is the only Protestant school to which those who have the different departments of work in charge can look for the education of their Christian helpers.

"It will be able to provide for the needs of all these different peoples from the fact that English is sure to become the language of common intercourse and trade, making it necessary that everyone who has anything to do in the instruction and leadership of the various races here must be thoroughly equipped in English as well as the language of his own people. A course of instruction the greater part of

which shall be given in English would seem to furnish the basis for a common work. There are some slight indications that there is already a tendency in this direction. We have now one Chinese young man in the school who is, however, a Hawaiian-born Chinese, and who will doubtless labor among the Hawaiians as much if not more than among his own countrymen. A more interesting case is that of a young Portuguese who sees the need of workers among his own people and feels a call to that service. This young man was brought to me some time ago with the request that I give him such help as he might need in his preparation for the ministry. He is far in advance of the Hawaiians in the school and could not be put into classes with them, so I give him private help. I hear that there is also another young Portuguese, a graduate of the Catholic college here, who has been converted from Catholicism, and who will probably join the one whom I already have.

"It would seem to me that there is one possible danger to the school which needs to be guarded against; namely, that unless it is put on an equality with the schools which are furnishing the higher education here, both as regards thoroughness of instruction and quality of students (or perhaps I should say quality of students so that there may be greater thoroughness and extent of instruction), it may fail to reach and hold the position of leadership and respect which a theological school should occupy."

AMONG THE JAPANESE.

Our mission in Japan has loaned to the Hawaiian Islands Rev. O. H. Gulick, who is conducting an important work in connection with the Japanese. His letter will be read with much interest:—

"During this year, besides maintaining relations with Mr. Okabe and his Japanese church in this city, I have visited the Japanese preachers and evangelists at Paia, Maui, at Kohala, Hawaii, at Hilo, Papaikou and Honomea in the Hilo district, on Hawaii, and also Makaweli and

Lihue on the island of Kauai, and Ewa on this island of Oahu. At each of these widely scattered points we have faithful Christian workers, all of them in daily contact with their countrymen and seeking to bring them to a knowledge of the truth.

“At Honolulu and Hilo there are organized churches of Japanese, and besides these at Paia and Kohala there are companies of believers who have professed their faith and are temporarily counted members of the local foreign churches, not having been yet organized into separate churches.

“In each of the other five stations there are also some professing Christians who have formerly either been connected with some church in their native land, or who have made profession of faith in one of the four stations mentioned above. These, wherever they are, form the nucleus around which the Christian work for others centres.

“Besides visits to the points where the Japanese evangelists are at work, I have visited the remote districts of Puna and Kau, Hawaii, and Koolau, Waialua, and Waianae on Oahu. At each of these places I have met and held Christian services with Japanese, or done what I could for them.

“Some Japanese physicians, some business men, and some laborers, formerly of the regular army, have been called home to their country to join the army in Korea or China. The patriotism of the Japanese in this land has been stirred by Japanese newspapers, — three of which are published in Honolulu, — by war pictures, and by stereopticon-illustrated lectures in Japanese upon the war.

“A contribution of \$10,000 was forwarded three months since from the Japanese in this country in aid of the Red Cross Society of Japan.”

THE KINDERGARTEN.

“One of the most attractive and hopeful features of the Japanese Christian work in this land is the kindergarten for the little Japanese. There are now two

of these schools, one in Honolulu and one in Papaikou, near Hilo. The former numbers about twenty-five, the teacher of which is supported by a monthly contribution of \$25 by the Honolulu Japanese Congregational Church. The rent of the schoolroom is provided by the Ladies' Kindergarten Association of Honolulu.

“The Papaikou, Hilo kindergarten, is taught by Mrs. Sasakura, wife of the evangelist located there, and has numbered fifteen little scholars.

“We are persuaded that this is one of the most valuable forms of Christian work for any and every country. A hearty God-speed to the Christian ladies of these islands who have with vigor entered upon work in this line for the infants speaking the five languages of Hawaii! These languages are the English, Portuguese, Hawaiian, Japanese, and Chinese, in each of which kindergartens have been opened in this city of many languages. Taking life at its source is the way, the one sure way, of raising up a Christian people.”

North China Mission.

A MOB AT PAO-TING-FU.

A LETTER received from Mr. Roberts dated Pao-ting-fu, January 10, gives a graphic account of a mob which providentially resulted in no serious damage either to life or property, and which may result in a better protection of our missionaries. Pao-ting-fu, it will be remembered, is about 100 miles southwest of Peking, and here the American Presbyterians have three missionary families. Connected with our own mission at Pao-ting-fu are Messrs. Roberts, Noble, and G. H. Ewing, with their wives, and Misses Morrill and Gould.

Mr. Roberts writes: —

“On Wednesday, January 2, some soldiers who were here in Pao-ting-fu, on their way from the southern or western provinces to the seat of war, entered the Street Chapel of the Presbyterian Mission while Brother Lowrie was preaching, knocked over the benches, tried to get his watch and spectacles, and seemed

ready to make an attack on his person, when an outcry in the street, either a street fight or a call to others to come and join the fracas in the chapel, led the soldiers to run out to the street, and Mr. Lowrie closed the chapel. The mob raged outside the door till sunset, but could not get in. Those soldiers went on their journey the next day, but the city roughs evidently planned to plunder our houses when more soldiers should come; for on the arrival of a few thousand soldiers on Friday noon they promptly paid us a visit.

“They were in our West Court at half-past one o'clock, and a crowd of bad city men was at the gate; but Mrs. Noble, going home from the East Court just then, walked through them all into the house and locked the doors. A Chinaman bravely accompanied her through the crowd. I did not know what was happening until a quarter-past two, when I started to go into the city to attend a meeting. I sent immediately for Dr. Noble, who was at the hospital in the city, nearly half an hour's ride from here, and then tried to restrain the soldiers. They broke open the great gate twice, meantime jumping over the walls in large numbers. The yard is almost five acres in size, with the Ladies' House and Girls' School at the south end, and Dr. Noble's house and the Chapel and Boys' School at the north end. I walked from place to place exhorting the soldiers and not daring to seem excited, as I knew that my life as well as that of others might depend on my keeping an appearance of self-possession. I soon saw that I could not control such a mob, and my only hope was in appealing to the military officers. So I walked to the headquarters off on another street, with an immense crowd of soldiers and city toughs and boys following me, and hooting as they went. Two Chinese teachers, one of them a Christian preacher, and the other a literary gentleman making no professions of faith, went with me to help me. (It was in just such an endeavor to reach the magistrates that the Rev. James Wylie, of Manchuria, was knocked down and

beaten to death. Praise be to the Lord, who brought us all through the trouble safely!)”

SOLDIERS “ON GUARD” AND GUARDED.

“We reached the captain and brought him with us to the mission compound. The soldiers did not obey him well, but they might have done worse if he had not been there. At my request he set a guard of soldiers at the gate to keep the mob of civilians out, but still we had a mob of soldiers in the yard. They entered Mrs. Noble's kitchen and Miss Morrill's kitchen, stole fourteen towels and two teacups that belonged to Miss Morrill, and beat her servant, but not severely. They kicked to pieces the glass of one of Dr. Noble's cellar windows and went all through his cellar. Willis Noble, only nine years old, locked the front door and kept quiet and cheerful through all the trouble. He was a brave boy. The soldiers pushed hard at the front door, but did not get it open. They stared through the windows in crowds, while Mrs. Noble, under their gaze, tried to look unconcerned and spent the time in reading advertisements! Miss Morrill came out of the Girls' School court and accosted the soldiers pleasantly. They asked her if she was afraid. She said that she was not, but asked them not to go into the Girls' School court as the children there might be frightened. They did not go there, as they were intent on seeing the foreigners and foreign houses, having never seen any before.

“At last Dr. Noble arrived, and he did his utmost to entertain the crowd of soldiers on his veranda, and persuaded them not to enter the house. The captain had gone home, but, without my knowledge, had sent word to his general, who was three miles away. The soldiers had left the gate, and I, with two or three teachers, kept the mob of civilians from entering by standing outside and arguing with them by the hour and, still more important, watching them closely. A Chinese mob consists of cowards and cannot endure being steadily watched, or rather, if watched, is far less likely to go

ahead and do mischief. A friendly neighbor who is a salt merchant helped us; but some men on our own place became angry and one of them threw water over the crowd of city men. After what seemed a century, during which time a gentleman came from the *Hsien Yamèn* (County Court) but went away doing nothing for us, a crowd of soldiers followed by the city mob left that gate and came to the gate of the East Court, an eighth of a mile away, where Mr. and Mrs. Simcox, Mr. and Mrs. Ewing, and I live. I came with them to watch them and try to keep them within bounds. I told the soldiers they might see the place if they would guard the gate and keep the city rascals out. The scheme worked well. The soldiers did as they agreed. The gate was found locked and the Chinese people in the yard terrified. Mr. Simcox came to the gate and, after consultation, had it opened, as it was sure to be broken open if we should not open it ourselves. Part of the soldiers went in at a time and looked about. They did no harm, but in our helpless condition we had reason to fear what they might do. Mrs. Simcox held up her baby to the window to amuse the crowd of soldiers, — twenty or more there at a time, — and that helped to keep them good-humored. They kept the gate well, and when they went away the city mob went with them; and so did I, for evidently there was a new row at the West Court."

TRYING MOMENTS.

"Mrs. Ewing had just arrived in a sedan-chair, returning from the Presbyterian Mission compound in the North Suburb, accompanied by Mr. Ewing and Mr. Huddle on foot. Before they started, that place had been visited by a mob of soldiers and others, who, though not allowed to enter by the gate, had climbed over the wall in crowds and made trouble all the afternoon, though they did not inflict any damage upon either persons or property. A servant, excited by the tumult, brought a loaded gun out of the front door with the intent of frightening the mob away. The soldiers wanted to

get the gun, but did not succeed, as the ladies quickly got the servant and gun indoors. When the crowd had dispersed, Mrs. Ewing started to come from that place; but before she reached the north gate of the city a large crowd of soldiers ran to see her, and they followed her all the way through the city, to our compound in the South Suburb. The throng of soldiers attracted a crowd of city people, and together they filled the street so that it was almost impassable. They took hold of the sedan-chair, and lifted the curtain in front of it fifty or a hundred times, in order to see the foreign lady. Mrs. Ewing bore it bravely and maintained her self-possession all the time. The gentlemen feared the mob would smash the sedan-chair altogether, and not let them get out of the city alive. At last they reached Dr. Noble's gate, and the soldiers who had followed the chair joined an equally large crowd of soldiers in our West Court, and stood in two lines to gaze at Mrs. Ewing as she passed into the house.

"At that time a great crowd of city roughs were outside our gate, waiting their opportunity to plunder the mission houses. Among them were ten or more women. One of them, on being asked why she was standing there, replied that she had heard that our houses were about to be pulled to pieces, and she did not know but that she might get something! There were many young men in the crowd, mostly with dissipated and villainous looks, some of them well dressed. Of these last, some were heard to say that the destruction of these mission houses could not be postponed any longer, and that they would upset Dr. Noble's cart the next time he should go into the city. Soon after Mr. and Mrs. Ewing and Mr. Huddle arrived, word came that the general had come to the South Suburb. The soldiers all started to leave. It was growing dark, and that is the time of the day when Chinese mobs generally end. All through the afternoon we had longed for sunset and darkness to end the trouble. But a new danger arose, as the soldiers

who had been guarding the gate started to go, and the city mob could see that we were helpless against them. Just then a native preacher named Kao Jung, who had come from the country just in time to help us, told the soldiers that, if the mob should steal anything, the soldiers would be held responsible. The latter had wooden clubs in their hands. They asked Mr. Kao, 'Shall we beat them?' to which he answered 'Yes!' Then they gave it to the city fellows right and left, knocking them down, drawing blood from some of them, and clearing the street with wonderful quickness. After their supper three soldiers came and guarded our gate till late at night, and the civil officers sent men to fire guns around our premises, to warn all persons that these places were under special protection. Surely we were under the protecting care of our mighty Father in Heaven; else we and all that we had would have been wiped out clean during that terrible afternoon. After the excitement subsided a nervous reaction took place, which made some of us nearly sick and miserable all the next day. We were more exhausted than we had supposed."

VISITS FROM OFFICIALS.

"The day after the one of the mob, Saturday, January 5, the soldiers left the city very early, but a number of them suffered a beating before they went, as a punishment for having molested us. The high officials held a meeting that day to discuss the situation and devise means of preventing any similar disturbances in the future. On Sunday, the governor of the county (Chih Hsien) came to see us in person, which to the Chinese mind is a great honor to us, and assured us that we should have no trouble in the future.

Whenever any more troops come he will promptly order their general to forbid their coming to our residences or molesting us in any way. He has called the lower officials of the city and given them strict orders to suppress any rising of the people. He tells us to go about our work as usual and have no fear, but not expose ourselves unnecessarily on the streets when soldiers are in town. Yet we are not on this account to desist from going to the street chapels and hospitals. He has also issued a proclamation perfectly satisfactory to us, copies of which are posted in front of both our city and suburban premises. We could not have worded the proclamation better for our own interests if we had written it ourselves. Evidently the governor is determined to do everything he can for our safety.

"On Monday a still higher official called to see us, namely, the governor of the department (Chih Fu), which consists of twenty-three counties. He visited at each of our houses, talking in a most friendly way and assuring us of protection and safety. Both he and the governor of the county went into the chapel and read the Ten Commandments, which are posted on the chapel wall in large and handsome characters. The governor of the department, after reading the Commandments, asked me, 'Is that the kind of doctrine you teach?' I said 'Yes;' to which he replied, 'That is good.' His younger brother, who is his assistant in office, called the next day with two of the governor's sons.

"After all that has happened, we all feel that we are safer now than we would be if the trouble had not occurred, and that our experiences of the past few days prove anew the truth of Paul's saying, 'We know that all things work together for good to them that love God.'"

Notes from the Wide Field.

AFRICA.

THE ZAMBESI.— Glad tidings of a true religious awakening have reached us from all the four stations of the Zambesi Mission. M. Jalla writes to the *Journal des Missions* from Kazungula, the most recently established station, a series of deeply interesting

letters describing the beginning and growth of a movement bearing all the marks of a work of the Holy Spirit. Soon after the annual meeting of the mission, M. Jalla wrote: "We had a most peaceable conference and we thank God for it. What a beautiful house was ours these last twelve days! We were twelve. What delicious conversations! What animation! What delightful evenings, all too short! We have had services every afternoon for the past week. Twenty-three persons have declared for the Lord; three fourths of our pupils are of the number and others are deeply moved. The spark is communicated to Sesheke, where on their return from here the Goys have had the joy of a like awakening among their people. I am waiting for like news from Sefula and Lealuyi."

September 7th M. Jalla wrote again: "What joys and encouragements God has given us since my last letter! The grain of mustard seed has germinated and bids fair to become a great tree. Every Sunday we have seen new souls declare themselves for the Lord, confessing their sins. The work is especially deep in the hearts of our laborers and of some of the boys and girls. Their zeal in leading others astonishes and rejoices us. They all feel that they have taken a decisive step and have broken with the sins that had already mastered even the youngest among them, and they bless God for being made to know them. One girl told us how her mother had beaten her because she no longer believed their superstitions and that, for all reply, she had wiped away a secret tear. A laborer said that in talking with men who excused themselves for not understanding our exhortations, he had replied: 'But you understand very well when you come to ask the missionary for medicine, or when you bring anything to sell. How is it that you do not comprehend him when he speaks to you of God, using the same language as yours?'"

Kazungula has become a place of greater importance since the settlement there of the young chief Litia, the son and heir of the Barotse king, Lewanika. Those who have followed the history of the Zambesi Mission will remember him as one among the three or four earlier professed converts who fell away from their Christian profession. He excluded himself from the Christian communion by taking a second wife, but he did not relapse into paganism. He forbade the native beer at Kazungula, and set a good example to his people except in the matter of polygamy. When he began to build his houses he sent for the missionary to invoke the blessing of God upon his undertaking and afterward addressed the assembled company in the following words: "Do not think that the missionary has asked me to let him perform this service. I have refused to consult the spirits and diviners upon the result of my journey hither and upon the success of my labors. And, arrived here, it is I who desired to begin the building of this village by imploring the blessing of God. Let your children be taught and attend the worship; it is what I love."

After reading this we are not surprised to learn from the last letter, dated October 20, that on a Sunday when the divine Spirit had seemed to rest upon the assembly in an extraordinary degree, Litia took the great step of separating himself from his second wife, and that, early the next morning, he came to announce the fact to M. Jalla and sent word at the same time to the king and to the chiefs. There were then thirty-seven persons at Kazungula who had confessed their trust in Christ.

From Sesheke, M. Goy writes: "Within two months twenty-two persons, men women, and children, have publicly avowed their desire to serve the Lord. It is a real miracle in the bosom of a veritable Sodom." "The news from Sefula and Lealuyi," says the *Journal des Missions*, "is equally rejoicing. There are sixty converts at Sefula, of whom forty are women. At Lealuyi, hearts open themselves to the gospel, but we do not yet know the number. At Sesheke the awakening continues, at Kazungula the progress increases, and the Spirit of God pursues his work." The missionaries beg their home churches in France to remember them whenever and wherever

they pray and to plead that the converts may be kept from temptation and may stand firm to the end. Let us thank God for the joy of M. Coillard, whose faith has not wavered during all the years of his pioneer toils and sorrows, and who now sees the first fruits of his long seed-sowing.

KHAMA.—This African chieftain has recently visited Cape Town and while there he announced that he had received a telegram from Queen Victoria assuring him that he might rely upon her support in his efforts to keep the curse of the liquor traffic from entering Khamaland. It will be remembered that fears were entertained lest the severe prohibitory laws which this chief has enacted might be overthrown by British officials who desire to have public-houses opened on the road from the Cape to Matebeleland, and so the curse of strong drink, which Khama so much dreads for his people, would be again introduced. An interesting item comes from Phalapye, Khama's capital, where the London Missionary Society has a mission, that Khama has just made a handsome present of forty oxen to aid in building the new mission house. The good chief has also shown his Christian spirit by constructing a first-class road from the mission church to the town, and a stone fence around the church itself. The work was performed in one week by two of Khama's regiments under direction of Rev. Mr. Willoughby.

THE LIVINGSTONIA MISSION.—Rev. Dr. Laws, of the Free Church of Scotland, gives a cheering account of what has been accomplished by the Livingstonia Mission upon the Zambesi and Shiré rivers. He says that he saw traces of the mission from the seacoast at Chinde up to Lake Nyasa. "Most of the portorage on the rivers is done by Tonga boatmen, lads from the mission schools being captains of the boats and canoes, or employed in other stations of more or less trust and usefulness. The African Lakes Company employs no fewer than 1,400 Tonga, while among the other settlers and planters on the Shiré highlands over 4,000 are employed. They have not all come from the Bandawè Mission schools, nor are they all even professing Christians; but it is the mission which had made their honest labor possible. When our missionaries first went to the lake these Tonga were starved fugitives, fearfully inhabiting rocky islets on the lake shore, afraid to grow food or keep cattle lest they should bring the dreaded Angoni down upon them."

Dr. Laws also speaks of seeing many Angoni laborers, men who once disdained all work, but are now under mission influences earning an honest livelihood. The native church seems to be growing in numbers and in steadfastness amid persecution, though there are some sad cases of declension.

CHINA.

THE BIBLE IN PEKING.—We find the following story in *The London Times* of January 12, sent by a correspondent in Peking. No information of the kind has reached us from our own missionaries in that land and we give the story as we find it in the *Times*: "The Testament for the Empress Dowager was sent to the palace in Peking on November 12. This 'Jesus Religion Book' was received and immediately sent in to Her Majesty, who lost no time in examining its contents. The Emperor was anxious to see the Book, but on finding that Her Majesty was too busy looking over it, he got impatient and immediately ordered the head eunuch to go out and purchase a copy, and to lose no time about it. Shortly afterwards one of the eunuchs, named Li, dressed in his official robes, made his appearance at the American Book Store and Bible Depot. He carried with him a slip of paper, on which was written in Chinese characters, 'One Old Testament, one New Testament.' The Chinese assistant at the store, who is very highly educated, was struck with the uncommon look of the characters and out of curiosity asked who had written them. The eunuch replied: 'The Emperor.' 'Oh, indeed,' said the assistant, 'to-day the women of the Christian

religion presented a beautiful copy of the New Testament to the Empress Dowager.' 'Yes,' replied the eunuch, 'the Emperor has already seen it, and now wishes to obtain copies of the book of the Jesus religion.' The books were got ready, taken possession of, and paid for. Just after noon on the same day the eunuch returned to the depot with the New Testament, many of the leaves of which were turned up. He said His Majesty the Emperor had looked through it and that he had observed a number of errors in the printing. The assistant at once changed it, giving the eunuch a more correct copy. Since then the Emperor, the Empress Dowager, and other royal personage have been busy reading the Holy Scriptures."

INDIA.

THE MAHARAJAH OF MYSORE. — The death of this ruler of India which occurred in December last cuts short a promising career. The province of Mysore has a population of about 5,000,000, and was placed by the British government in 1881 under the care of this native prince, who was born in 1863. Confidence was placed in his ability and good sense, and this confidence has not been misplaced. He has kept Mysore well abreast of British India and undertaken some reforms and some public works which showed him to be a man of intelligence and capacity for ruling. He is specially interested in the matter of female education, and is said to have been the first Hindu prince to found a school for girls. Mysore has been specially subject to famines, and during the year 1892 the maharajah manifested great care for his people in opening his own private forests and plantations for free grazing, so that the cattle of the people might be kept alive. It is pleasant to read such a story of an Indian prince.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the Plenipotentiaries appointed to negotiate terms of peace between China and Japan: that neither humiliation over defeat nor pride over success may stand in the way of an agreement between the contending nations which shall be just and honorable; and that a treaty of peace may be made which shall allay the animosities of war and promote the welfare of the people of both empires.

DEATHS.

February —. In San Francisco, Rev. T. Dwight Hunt, who was a missionary of the American Board at the Sandwich Islands from 1843 to 1849, when he returned to California and was the first Protestant minister to settle in that State.

March 4. At Glastonbury, Ct., Rev. William W. Scudder, D.D., son of Rev. John Scudder, of the Ceylon Mission, himself born in Ceylon, September 17, 1823. After graduating at Princeton College and Seminary, he joined the Ceylon Mission in 1847, was transferred to the Arcot Mission in 1853, and with that mission was subsequently transferred to the Reformed (Dutch) Board.

February 13. In Bloomfield, N. J., Rev. David B. Coe, D.D., long the honored Secretary of the American Home Missionary Society. Dr. Coe was District Secretary of the American Board in New York during the year 1849-50.

March 12 (?). At Bitlis, Eastern Turkey, Rev. George C. Knapp, aged 71. Further notice in next number.

ARRIVALS.

January 18. At Bombay, India, Miss Emily R. Bissell and Miss Julia Bissell, M. D.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

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|---|---|
| 1. Christian Endeavor Society in Foochow, China. (Pages 154 and 168.) | 5. The call for schools in India. (Page 153.) |
| 2. Missionary opportunity at the Hawaiian Islands. (Page 155.) | 6. What one missionary will do. (Page 150.) |
| 3. The needs of Ruk. (Page 146.) | 7. A village in Eastern Turkey. (Page 149.) |
| 4. Signs of growth in India. (Page 152.) | 8. Anatolia College. (Page 147.) |
| | 9. A new opportunity in Japan. (Page 143.) |
| | 10. A mob in China. (Page 156.) |

Donations Received in February.

MAINE.

Acton, James Garvin,	3 00
Augusta, A friend,	50 00
Bangor, Hon. E. R. Burpee,	100 00
Belfast, 1st Cong. ch. and so.	49 42
Castine, Cong. ch. and so., m. c.	7 00
Eastport, Central Cong. ch. and so.	10 00
Gorham, 1st Cong. ch. and so.	165 00
Kennebunk, Union Cong. ch. and so.	60 00
Limerick, Cong. ch. and so.	6 32
Mechanic Falls, Cong. ch. and so.	9 30
Portland, High-st. ch., Mrs. L. F. Kendall,	20 00
Searsport, 1st Cong. ch. and so.	18 15
Westbrook, Cong. ch. and so.	72 46—570 65

NEW HAMPSHIRE.

Canaan, "I. H. N."	25 00
Candia, Cong. ch. and so.	30 85
Concord, South Cong. ch. and so., 157-37; Mrs. N. A. Goss, 2,	159 37
Goffstown, Cong. ch. and so.	27 45
Hinsdale, Cong. ch. and so.	7 78
Hollis, Cong. ch. and so.	14 35
New Market, Thos. H. Wiswall,	10 00
No. Hampton, Cong. ch. and so.	5 00
Penacook, Cong. ch. and so.	5 00
Plymouth, Cong. ch. and so.	52 21
So. Barnstead, Cong. ch. and so.	6 12
So. Merrimack, Cong. ch. and so.	2 00
West Manchester, South Main-st. Cong. ch. and so.	16 29
West Rindge, H. E. Wetherbee,	100 00—461 42

VERMONT.

Brattleboro, Centre Cong. ch. and so., m. c., 18.77; "H." 10,	28 77
Brownington and Barton Landing, Cong. ch. and so.	12 12
Cabot, Rev. H. A. Russell and S. S. Russell,	5 00
Coverly, Cong. ch. and so.	25 00
Damon's Crossing, Geo. A. Appleton,	12 00
Dorset, Cong. ch. and so.	1 55
Lyndon, 1st Cong. ch. and so.	19 25
Middlebury, M. A. Monroe,	50 00
No. Craftsbury, Cong. ch. and so.	6 00
Plainfield, Mrs. A. Betsey Taft, "in memory of Rev. A. J. Gordon, D.D."	200 00
Roxbury, Cong. ch. and so.	4 00
St. Johnsbury Centre, 1st Cong. ch. and so.	4 25
Underhill, Cong. ch. and so.	8 65
Wallingford, Cong. ch. and so.	24 46
West Charleston, Cong. ch. and so.	25 00
Weston, Mrs. C. W. Sprague,	2 00
Weybridge, Cong. ch. and so.	14 75
Woodstock, Cong. ch. and so.	43 92
Worcester, Mrs. Sophia Hobart, to const. Rev. E. O. GRISBROOK, H. M.	100 00—586 72

MASSACHUSETTS.

Amherst, 1st Cong. ch. and so.	125 00
Andover, Geo. E. Woodbine, 2; A friend, 1,	3 00
Ashland, Cong. ch. and so.	20 00
Bedford, Cong. ch. and so., 15.22; Emily M. Davis, 2,	17 22
Beverly, Dane-st. Cong. ch. and so., 230.18; Washington-st. ch., 94.92,	325 10
Boston, Old South ch., 3,462; Union ch., 540; Shawmut ch., 400; Eliot ch. (Roxbury), 155; Highland ch., 132.50; Winthrop ch. (Charlestown), 88.40; Mount Vernon ch., 1; "C. H. P. S.," 30; "E. C. C.," 4,	4,812 90
Buckland, "Life Member,"	2 00
Charlton, Cong. ch. and so.	38 62
Cambridge, Prospect-st. ch. and so., 173.53; Ansel Phelps, 50,	223 53

Campello, A friend, for work of Mr. Melicha, Bohemia,	75 00
Centreville, Cong. ch. and so.	11 00
Concord, Trinitarian Cong. ch. and so.	33 00
Danvers, Maple-st. ch., "T."	2 00
Danvers Centre, A friend,	90
Easthampton, 1st Cong. ch. and so.	1 00
Fitchburg, Rollstone Cong. ch. and so.	67 03
Florence, Cong. ch. and so.	62 00
Globe Village, Free Evan. Soc.	5 46
Granville Centre, Cong. ch. and so.	15 28
Groton, A friend,	10 00
Haverhill, Centre Cong. ch. and so., 116.50; A friend, 30,	146 50
Holliston, Mrs. E. S. Burnap,	15 00
Hyde Park, 1st Cong. ch. and so.	11 50
Lancaster, Evan. Cong. ch. and so.	9 28
Lanesboro, Cent-a-day Band, Wm. Robinson,	1 00
Lawrence, South Cong. ch. and so.	15 37
Longmeadow, 1st Cong. ch. and so.	5 75
Lowell, Kirk-st. Cong. ch. and so., 642.75, of which 500 from Horace B. Shattuck; Pawtucket Cong. ch. and so., 24.35,	667 10
Mansfield, Cong. ch. and so.	17 58
Maplewood, 1st Cong. ch. and so.	4 02
Marion, Jas. T. Wittet,	5 00
Marshfield, 1st Cong. ch. and so.	107 93
Medford, Union Cong. ch. and so.	1 00
Newburyport, Miss Hannah F. Tyler, 25; A friend, 3,	28 00
Northampton, S. F. Wilkins,	5 00
Northampton, Edwards ch. and so.	219 50
North Billerica, Mrs. E. R. Gould,	10 00
Norton, Trin. Cong. ch. and so., of which 50 from Mrs. E. B. Wheaton,	59 47
Orange, Central Evan. Cong. ch. and so.	60 34
Pittsfield, South Cong. ch. and so.	45 96
Plymouth, Church of the Pilgrimage,	51 32
Princeton, Cong. ch. and so.	134 38
Salem, Crombie-st. Cong. ch. and so., 37.25; A deceased friend, 45,	82 25
Somerville, Highland Cong. ch. and so., 13; Winter Hill Cong. ch. and so., 5,	18 00
So. Hadley Falls, "G."	50 00
So. Weymouth, Old South Cong. ch. and so.	22 00
Spencer, 1st Cong. ch. and so., to const. Rev. SHERMAN W. BROWN, H. M.	275 80
Springfield, North Cong. ch. and so., to const., with other dona., WALTER DUNHAM MAKEPEACE, H. M.	62 65
Tapleville, May P. Grover,	2 00
Taunton, Trin. Cong. ch. and so., to const. GEORGE W. DEAN and Mrs. JANE F. RICHARDS, H. M., 200; Union Cong. ch. and so., 11.05,	211 05
Tolland, Cong. ch. and so.	2 00
Topsfield, Robert Lake,	25 00
Ware, East Cong. ch. and so.	53 45
West Buxford, Cong. ch. and so.	6 00
West Granville, Cong. ch. and so.	2 00
Williamstown, The Church of Christ, White Oaks,	3 00
Winchester, 1st Cong. ch. and so., int. on legacy of D. N. Skillings,	200 00
Woods Holl, 1st Cong. ch. and so.	5 00
Worcester, Central Cong. ch. and so.	150 28
———, A friend, by Rev. N. G. Clark, D.D.	50 00—8,691 52
Legacies.—Boston, Frederick D. Allen, by Frederick B. Allen, B. Preston Clark, and Elihu G. Loomis, Ex'rs,	600 00
Lincoln, Mrs. Sarah J. Baker,	200 00—800 00

RHODE ISLAND.

Kingston, Cong. ch. and so.	89 00
Slatersville, Cong. ch. and so.	30 00—119 00
<i>Legacies.</i> —Susan P. Gladding, by J. G. Parkhurst, Ex'r, bal. (prev. rec'd 66.67),	52 16

171 16

CONNECTICUT.

Ansonia, Cong. ch. and so.	31 00
East Hartford, South Cong. ch. and so.	6 72
Fair Haven, 2d Cong. ch. and so.	59 21
Franklin, Cong. ch. and so.	3 00
Hartford, Second Church of Christ, 300; Windsor-ave. Cong. ch. and so., 52.93; Wethersfield-ave. Cong. ch. and so., 23.75,	376 68
Middle Haddam, 2d Cong. ch. and so.	5 00
Middletown, 1st Cong. ch. and so.	22 84
New London, 1st Cong. ch. and so., m. c.	11 27
Norwich, Broadway ch. and so., of which 328.75, special,	528 75
Northfield, Cong. ch. and so., of which 4.57 toward the support of Rev. O. Faduma,	12 22
Plantsville, Cong. ch. and so.	6 55
Putnam, 2d Cong. ch. and so.	71 65
Rockville, Union Cong. ch. and so.	151 19
Roxbury, Cong. ch. and so.	7 55
Salem, Cong. ch. and so.	35 30
Seymour, Y. P. S. C. E., toward support of Rev. O. Faduma,	2 42
Sharon, Cong. ch. and so.	13 94
Somersville, Cong. ch. and so.	16 76
So. Glastonbury, Cong. ch. and Sab.sch.	55 20
Southport, Eliza A. and Georgie A. Bulkley,	150 00
Thomaston, 1st Cong. ch. and so.	12 41
Westford, Mrs. S. S. Stowell,	10 00
Waterbury, 1st Cong. ch. and so.	90 07
West Cornwall, 2d Cong. ch. and so.	4 38
Woodbury, 1st Cong. ch. and so.	18 00
Woodstock, 1st Cong. ch. and so.	20 52—1,722 63
<i>Legacies.</i> —Marlborough, Charles Buell,	1,541 99
New Haven, Lorinda M. Hall, by A. M. Blakesley, Ex'r,	636 55
West Hartland, Mrs. Chloe A. Stebbins, by W. H. Williams,	250 00—2,428 54

4,151 17

NEW YORK.

Albany, 1st Cong. ch.	60 00
Brooklyn, Lewis-ave. ch., add'l,	19 25
Corona, Union Evan. ch.	10 66
Coventryville, John R. Whitney,	10 00
Holley, James W. Fenner,	5 00
Homer, Sunday-school Mis. Soc., for native preacher, Madura,	36 00
Ithaca, 1st Cong. ch.	136 88
Jamesport, Cong. ch.	5 45
Jamestown, 1st Cong. ch., 164.43; A friend, 25,	189 43
Mannsville, Cong. ch., A. M. Wardwell,	100 00
Middletown, 1st Cong. ch.	13 52
New York, Broadway Tabernacle, add'l, of which 13 from two friends, 43; Anson Phelps Stokes, 100; C. Irving Fisher, 10,	153 00
Owego, 1st Cong. ch.	15 00
Panama, D. D. Swezey, for native preacher, Madura,	15 00
Pulaski, Cong. ch.	5 00
Walton, Cong. ch.	15 73
Warsaw, Friends,	10 00
West Bloomfield, "Thank-offering,"	10 00
Utica, G. H. S. Maynard, for Marathi,	4 00—822 92
<i>Legacies.</i> —Brooklyn, John Cregier, by E. H. Stickland, 1,000, less tax, 950; do., Miss Elizabeth Taylor, by Mrs. James R. Davies, 225,	1,175 00
Gouverneur, Dea. I. V. Place, by Wayland D. West, Ex'r,	1,900 00—3,975 00

3,897 92

NEW JERSEY.

Iona, J. Hampton Leonard,	2 00
Trenton, A friend,	5 00
Westfield, Cong. ch.	559 80—566 80

PENNSYLVANIA.

Germantown, 1st Cong. ch.	20 89
Mahanoy City, Welsh Cong. ch.	6 05
Philadelphia, Mr. and Mrs. H. B. Wyeth,	30 00
Reading, O. S. Doolittle,	25 00
Shamokin, Welsh Cong. ch.	4 60—86 54

DISTRICT OF COLUMBIA.

Washington, R. Dunning,	15 00
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GEORGIA.

Savannah, Rev. J. H. H. Sengstacke,	25
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FLORIDA.

Jacksonville, Union Cong. ch.	10 00
Lake Helen, Cong. ch.	6 62
Longwood, Cong. ch.	3 05
Parker, Della G. Washburn,	2 00—21 67

ALABAMA.

Shelby, Church of the Covenant,	16 22
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LOUISIANA.

Lake Charles, Rev. Henry L. Hubbell,	10 00
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TENNESSEE.

Bon Air, Cong. ch.	5 00
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TEXAS.

Austin, Rev. W. C. Dewson, for work among the Armenians,	5 35
Waco, S. B. Hoisington,	3 00—8 35

INDIANA.

Terra Haute, 1st Cong. ch.	50 00
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MISSOURI.

Afton, Cong. ch.	1 00
Kansas City, Clyde Cong. ch.	20 00
Old Orchard, Cong. ch.	12 10
St. Louis, Mrs. S. H. Delano,	2 00—35 10

OHIO.

Cleveland, Euclid-ave. Cong. ch.	140 00
Collinwood, Cong. ch.	20 00
Elyria, E. W. Metcalf, to const. Rev. S. H. BARTLETT, Rev. AUGUSTUS G. UPTON, WILMOT V. METCALF, and MAYNARD M. METCALF, H. M. Hudson, Wm. Chapin Webster, Kent, Cong. ch.	300 00
No. Ridgeville, Cong. ch., toward support Rev. J. P. Jones,	20 38
Oberlin, Mrs. E. B. Clark,	10 00
Rockport, Cong. ch.	20 00
Rootstown, Cong. ch.	42 05
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster,	75 00
York, Cong. ch.	20 00
—, Friends,	15 00—701 20

ILLINOIS.

Abingdon, Cong. ch.	46 42
Albion, Mrs. P. W. Wallace,	2 00
Atkinson, Cong. ch.	6 37
Bureau, Rev. Mark W. Williams,	1 00
Chicago, Waveland-ave. Cong. ch.	2 00
Edelstein, Cong. ch.	2 35
Evanston, 1st Cong. ch.	75 00
Farmington, Cong. ch.	10 06
Harvey, Cong. ch.	12 43
Lawn Ridge, Cong. ch.	6 55
Moline, 1st Cong. ch., Alfred Williams,	5 00

Princeton, Cong. ch.	43 20
Seward, 1st Cong. ch.	44 00
Sycamore, Mrs. Elizabeth Wood,	5 00—267 38
<i>Legacies.</i> —Buda, J. F. Hyde, by H. T. Lay, Trustee,	369 86
	<hr/> 637 24

MICHIGAN.

Ann Arbor, A friend,	2 00
Cannon, Cong. ch.	6 00
Grand Rapids, South Cong. ch., 31-52; Smith Memorial Cong. ch., 6,	37 52
Manistee, 1st Cong. ch.	14 00
Romeo, C. E. Mission Circle, to sup- port a student, care of Rev. D. J. Sheffield, D.D.	26 50
Tipton, John Ruesink,	87 00
Union City, Cong. ch.	87 84
West Bay City, John Brown, for W. Central Africa,	100 00
—, A friend, 100; A friend, 90,	190 00—473 86
<i>Legacies.</i> —Dr. Corydon L. Ford, by Bryant Walker, Adm'r, add'l,	1,000 00
	<hr/> 1,473 86

WISCONSIN.

Menasha, E. D. Smith,	1,000 00
Monticello, H. D. Smith,	50 00
So. Milwaukee, 1st Cong. ch.	6 71
Spring Green, Cong. ch., La. Mis. Soc.	5 00
Racine, A friend,	10 00
Watertown, Cong. ch.	9 30—1,081 01
<i>Legacies.</i> —Boscobel, Rev. Samuel R. Thrall, by Mrs. K. M. Jenney, Ex'x,	50 00
	<hr/> 1,131 01

IOWA.

Algona, A. Zahlten,	10 00
Hampton, 1st Cong. ch.	24 43
Lake View, 1st Cong. ch.	10 00
Monona, Cong. ch.	10 46
Victor, Cong. ch.	16 01
Webster, Cong. ch.	2 00
—, "A."	10 00—82 90

MINNESOTA.

Appleton, 1st Cong. ch.	4 00
Minneapolis, Park-ave. Cong. ch.	10 58—14 58

KANSAS.

Douglass, Mrs. Grace Johnson,	40
Emporia, Welsh Cong. ch.	8 50
Kensington, Cong. ch.	5 13
Parsons, 1st Cong. ch.	4 00
Strong City, Cong. ch.	5 90
White City, Cong. ch.	2 75—26 68

NEBRASKA

De Witt, Cong. ch.	7 00
Kilpatrick, Cong. ch.	4 00
Princeton, German Cong. ch.	2 50
York, Cong. ch., Geo. P. Chessman,	20 00—33 50

CALIFORNIA.

Lincoln, A friend,	40 00
Los Angeles, Plymouth Cong. ch., 33; Olivet Cong. ch., 7-50,	40 50
National City, Cong. ch.	14 00
North Berkeley, Cong. ch.	7 00
Otay, Rev. Harvey Jones,	2 00
San Francisco, 1st Cong. ch., 100; 3d Cong. ch., 56.45; Olivet Cong. ch., 16.25,	172 70
Santa Barbara, Cong. ch.	73 20—349 50

OREGON.

Willard, Cong. ch.	4 10
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COLORADO.

Colorado Springs, 1st Cong. ch.	110 70
Creede, 1st Cong. ch.	4 35
Montrose, Cong. ch.	4 00
Trinidad, Cong. Chinese School, for Foochow,	10 00—129 05

NORTH DAKOTA.

Gardner, Cong. ch.	3 00
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SOUTH DAKOTA.

Armour, Rev. Wm. B. Hubbard,	5 00
Ashton, Cong. ch.	2 60
Buffalo Gap, Cong. ch.	4 10
Eureka, Rev. Henry Hetzler,	2 50
Frankfort, Cong. ch.	2 50
Howard, Cong. ch.	1 00
Iroquois, Cong. ch.	3 00
Rose Valley, Rev. M. J. Totten,	1 00—21 70

ARIZONA.

Tempe, Rev. Daniel Kloss,	20 00
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OKLAHOMA.

Alva, Olivet Cong. ch.	1 00
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DOMINION OF CANADA.

From THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY. W. T. Gunn, Montreal, <i>Treasurer.</i>	
For the Canadian Station, West Cen- tral Africa Mission, add'l,	235 95

FOREIGN LANDS AND MISSIONARY
STATIONS.

ENGLAND.—Southboro, Kent, "In memory of joyful service,"	1 00
FRANCE.—, A friend,	15 00
TURKEY.—Mosul, Rev. J. A. Ainslee,	5 00
CHINA.—Foochow, C. E. S. of Girls' School, for native helper, Micronesia,	1 74—22 74

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS. Miss Ellen Carruth, Boston, <i>Treasurer.</i>	
For several missions in part,	6,565 98
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR. Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer,</i>	3,500 00
From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC. Miss Bessie B. Merriam, Oakland, California, <i>Treasurer.</i>	
Acknowledged elsewhere for the debt, 10.	

MISSION SCHOOL ENTERPRISE.

MAINE.—Camden, Y. P. S. C. E., 2; Harri- son, Y. P. S. C. E., 1; Milltown, Cong. Sab. sch., for Boys' sch., Marsh, 100; No. Bridgton, Y. P. S. C. E., 1,	104 00
NEW HAMPSHIRE.—Orfordville, Y. P. S. C. E., 5; Pembroke, Cong. Sab. sch., 15.34; Rye, Cong. Sab. sch., 12.61; Webster and Salisbury, Y. P. S. C. E., 3,	35 95

VERMONT.—Barton, Y. P. S. C. E., 7.50; Dummerston, Cong. Sab. sch., 12.50; Gran- by, Y. P. S. C. E., 2.40; Rutland, Cong. Sab. sch., 25.	
MASSACHUSETTS.—Auburdale, Y. P. S. C. E., 10; Boston, Sab. sch. of Village ch., Dorchester, 20; Allston, Cong. Sab. sch., 6.34; Campello, Y. P. S. C. E. of South Cong. ch., 8; Carlisle, Y. P. S. C. E., for Japanese student, 35; Douglass, Y. P. S. C. E., 5; Everett, Y. P. S. C. E. of Mystic Side Cong. ch., 25.20; Grotton, Y. P. S. C. E., 1.25; Hardwick, Y. P. S. C. E., 4.35; Haverhill, Y. P. S. C. E. of Union Cong. ch., 2.61; Leominster, Y. P. S. C. E., 13.50; Lowell, 1st Cong. Sab. sch., class No. 40, 23; Lynn, Y. P. S. C. E. of 1st Cong. ch., 2; Middleboro, Y. P. S. C. E. of Central Cong. ch., 12; Newton Centre, Y. P. S. C. E. of 1st ch., 5.34; Northampton, Edwards Cong. Sab. sch., Miss H. J. Kneeland's class, 6; Oxford, Y. P. S. C. E., 6.50; Prince- ton, Y. P. S. C. E., 6.76; Sharon, Y. P. S. C. E., 20; Springfield, Olivet Y. P. S. C. E., 8.60; Taunton, Union Cong. Sab. sch., 25; Templeton, Y. P. S. C. E. of Trinitarian ch., 2.10; Winchester, Y. P. S. C. E., 4; Worcester, Hope Cong. ch., Two-cent-a- week Fund, for India, 18.	47 40
RHODE ISLAND.—Chepach, Union Y. P. S. C. E., 3.14; Kingston, Y. P. S. C. E., 10; Pawtucket, Y. P. S. C. E. of Park Place Cong. ch., 18.36.	
CONNECTICUT.—Danbury, 1st Cong. ch., for student in Japan, 10; East Hartford, Y. P. S. C. E. of South Cong. ch., 1.88; Glaston- bury, Cong. Sab. sch., for support of boy at Pao-tung-fu, China, 25; Hartford, A Sunday- school class, 3; Lyme, Y. P. S. C. E. of 1st Cong. ch., 2.08.	
NEW YORK.—Angola, Y. P. S. C. E., 1.50; East Evans, Y. P. S. C. E., 1.20; New York, Y. P. S. C. E. of Broadway Taber- nacle, 13.40.	
NEW JERSEY.—Garwood, Union Chapel Ass'n, for support of boy in Marsovan College,	
OHIO.—Marietta, Y. P. S. C. E. of 1st Cong. ch., 3.08; Tallmadge, Y. P. S. C. E., 88c.; Rootstown, Y. P. S. C. E., 11.85; Wake- man, Cong. Sab. sch., 10.	
ILLINOIS.—Ashkum, Y. P. S. C. E., 2.50; Chicago, Grace Y. P. S. C. E., 1.95; Clif- ton, Y. P. S. C. E., 50c.; Harvey, Y. P. S. C. E., for work in Turkey, 5; Ontario, Cong. Sab. sch., 6.91.	
MICHIGAN.—Rockford, Y. P. S. C. E.	
WISCONSIN.—Fox Lake, Y. P. S. C. E., Downer's College, 1.20; Kaukauna, Oak Grove Sab. sch. Parish, 1st Cong. ch., 5.25; New London, Y. P. S. C. E., 1.50; New Richmond, Y. P. S. C. E. of 1st Cong. ch., 5; Racine, Park-ave. Sab. sch., class 11, 3; Viroqua, Y. P. S. C. E., 5.	
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MINNESOTA.—Lyle, Y. P. S. C. E.	
KANSAS.—Manhattan, Y. P. S. C. E.	
NEBRASKA.—Albion, Y. P. S. C. E., 85c.;	
Bloomfield, Y. P. S. C. E., 4.40.	
WASHINGTON.—Vancouver, Y. P. S. C. E. of Pilgrim Cong. ch.	
SOUTH DAKOTA.—Webster, Y. P. S. C. E.	
INDIA.—Madura, Junior C. E. of West Gate ch., "A Testimony of Gratitude,"	
	5 00
	641 59

CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS.—Chicopee, 1st Cong. Sab. sch., for "Morning Star," 4.45; South Framingham, Grace Cong. Sab. sch., 20.07.	
NEW YORK.—Owego, 1st Cong. ch., for Kusaie,	
ILLINOIS.—Chicago, Pri. Dept. Union Park Sab. sch., for "Morning Star,"	
MICHIGAN.—Eaton Rapids, Junior C. E. S.	
	5 00
	3 38
	42 90

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS.—Aurora, Y. P. S. C. E. of New Eng. Cong. ch., 17; Chicago, Y. P. S. C. E. of For. Mem. ch., 6.25; Naperville, Y. P. S. C. E., 10; Plymouth, Y. P. S. C. E., 6.25; Tonica, Y. P. S. C. E., 6.25.	45 75
MICHIGAN.—Ypsilanti, Y. P. S. C. E.	5 00
WISCONSIN.—Fontana, Y. P. S. C. E., for Rev. and Mrs. W. L. Curtis, Japan, 4; Roberts, Y. P. S. C. E., 9.	13 00
IOWA.—Burlington, Y. P. S. C. E., 6.25; Eldon, Y. P. S. C. E., 25; Lewis, Y. P. S. C. E., 6.25.	37 50
NEBRASKA.—Albion, Y. P. S. C. E., 12; Harvard, Y. P. S. C. E., 6.25.	18 25
NORTH DAKOTA.—Caledonia, Y. P. S. C. E., 6.25.	6 25
SOUTH DAKOTA.—Carthage, Y. P. S. C. E., 7.60; Iroquois, Y. P. S. C. E., 2; Wessing- ton Springs, Y. P. S. C. E., for Rev. and Mrs. C. A. Nelson, 2.40,	12 00
	137 75

CONTRIBUTIONS FOR THE DEBT.

NEW HAMPSHIRE.—Nashua, 1st Cong. ch. and so.	100 00
VERMONT.—Westminster West, Soc. of Moral and Missions, 45; do., A friend, 5.	50 00
MASSACHUSETTS.—Andover, Mrs. A. M. Whittemore, 2; Boston, "W.," 250; Hyde Park, "L.," 10; Leominster, G. H. Hale, 5; Ludlow, 1st Cong. ch. and so., 28.03; Ware, East Cong. ch. and so., 542.	837 03
RHODE ISLAND.—Providence, Pilgrim Cong. ch. and so.	10 00
CONNECTICUT.—Guilford, 1st Cong. ch., A friend, 5; Essex, Friend of missions, 50; New London, Y. P. S. C. E. of 1st Cong. ch., 11.25; Norwich, Y. P. S. C. E. of 1st Cong. ch., 21.	87 25
MARYLAND.—Baltimore, Y. P. S. C. E. of 1st Cong. ch.	3 50
PENNSYLVANIA.—Philadelphia, Mr. and Mrs. H. B. Wyeth,	4 00
MISSISSIPPI.—Westside, Rev. B. F. Ousley,	4 40
ILLINOIS.—Chicago, Wm. H. Rice, 2; Nor- mal, "Perry," 5.	7 00
IOWA.—A friend of the cause,	5 00
KANSAS.—Leavenworth, Debtor,	13 00
CALIFORNIA.—Pasadena, 1st Cong. ch.	1 50
TURKEY.—Adabazar, Church and congrega- tion,	8 80
From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.	
Miss Bessie B. Merriam, Oakland, California, <i>Treasurer,</i>	10 00
	1,137 48

FROM JAFFNA MEDICAL MISSION FUND.

Toward support of Dr. T. B. Scott,	75 00
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ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Gardiner, Cong. ch., for work of Rev. H. N. Barnum, 8; Hallowell, Y. P. S. C. E. of South Cong. ch., for do., 16.34; Litchfield Corners, Cong. ch., for do., 8; Waterville, Y. La. Mis. Band of Cong. ch., for do., 10,	42 34
VERMONT.—Chelsea, Cong. Sab. sch., for work of Rev. G. H. Krikorian, 12.19; St. Johnsbury, South Cong. Sab. sch., for work of Rev. H. N. Barnum, 35; Waitsfield, Cong. ch., Y. P. S. C. E., and Sab. sch., for work of Rev. G. H. Krikorian, 20; Water- bury, Y. P. S. C. E., for work of Rev. Elias Riggs, D.D., 8.32; Wilmington, Y. P. S. C. E., 7, and A friend, 5, for work care of Rev. H. K. Wingate	87 51
MASSACHUSETTS.—Boston, "M. H. S.," for student, care of Rev. W. H. Noyes, 10; Cambridge, A friend, for work of Rev. H. N. Barnum, 1.66; Campello, South Cong. Sab. sch., for use of Miss Emily C. Wheeler, 10.95; Conway, Cong. Sab. sch., for use of	

Miss Susan R. Howland, 25; Haverhill, Centre Cong. ch., 5, and Crowell Y. P. S. C. E., 5, both for work of Rev. G. H. Krikorian; Leominster, Mrs. G. R. W. Scott, for a girl and her brother, Yozgat, 10; Newton Highlands, Y. P. S. C. E., for work care of Mrs. R. Winsor, 24; Northampton, A friend, for Communion Service, care Rev. R. M. Cole, 20; Orange, Y. P. S. C. E. of Central Cong. ch., for school in Kasirig Village, 5.66; Princeton, Rev. and Mrs. C. A. White, for native pastor of Arthur church, Madura, 60; Swampscott, H. S. A., for Okayama Orphanage, 50, and for kindergarten, Maebashi, 50; Wellesley College, Dr. E. H. Barker and friends, for Bulgarian Evan. Ass'n, 8; do., Miss Lucia F. Clarke, for publication work, Bulgaria, 5; Worcester, A friend, for evangelistic work, care Rev. H. Fairbanks, 30.

CONNECTICUT. — Cornwall, Y. P. S. C. E. of 2d Cong. ch., for use of Mrs. M. C. Sibley, 2; Farmington, 1st Cong. Sab. sch., for work of Rev. G. H. Krikorian, 25; Hartford, Friends in Theol. Seminary, for work of Rev. H. K. Wingate, 50; New Britain, Two friends, for work of Miss E. M. Swift, 50; New Haven, 2d Cong. ch., for Galatia High School, 10, Newington, Young Men's Mis. Cir. for pupil, Fochow, 30; South Coventry, Y. P. S. C. E., for student, Pasumalai Sem., 25; West Winsted, F. A. Clark, for native preacher, Madura, 20.

NEW YORK. — Floral Park, E. S. Miller, for use of Miss E. M. Stone, 5; Middletown, Rev. W. A. Robinson, D.D., for use of Mrs. G. F. Montgomery, 25; New York, Wood's Memorial Chapel, for work of Rev. A. McLachlan, 25; Port Byron, Rev. and Mrs. C. H. Beebe, for Bulgarian Evan. Soc., 2; Sherburne, Mrs. C. S. Gorton, for Boys' School, care of Rev. W. N. Chambers, 50.

PENNSYLVANIA. — New Vernon and New Lebanon, Y. P. S. C. E. of Presb. ch., for pupil, Kyōto Training School,

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OHIO. — Cleveland, Thomas Pivonka, for work of Mrs. H. B. Newell, 5; Thomastown, Rachel Davies, for work of Rev. J. P. Jones, 10; Toledo, Y. P. S. C. E. of 1st Cong. ch., for support of Salvanayagam, care Rev. J. E. Tracy, 30,

ILLINOIS. — Rockford, 1st Cong. ch., 16, and Ladies' Mis. Soc. of do., 5, for site of new mission, East Central Africa,

MICHIGAN. — Hancock, Y. P. S. C. E., for use of Rev. A. W. Stanford,

IOWA. — —, A friend, for work of Rev. G. E. White,

MINNESOTA. — Mantorville, Y. P. S. C. E., for pupils, care Rev. A. G. Sivasian, 10; Minneapolis, La. Mis. Soc. of Como-ave. Cong. ch., for use of Rev. A. Fuller, 10; do., Mrs. W. A. James, for use of Rev. L. P. Peet, 10,

CALIFORNIA. — Mills College, Tolman Band, for Batticocta Seminary,

UTAH. — Salt Lake City, Burlington, Y. P. S. C. E., for work, care Rev. George P. Knapp,

FROM THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

W. T. Gunn, Montreal, *Treasurer.*

For use of Rev. F. W. Macallum, 11 05
 For boy, care Mrs. F. W. Read, 15 00
 For boys, care Rev. W. T. Currie, 24 00
 For boy, care Rev. Wilberforce Lee, 14 00
 TURKEY. — Marash, Armenian friends, interest on Endowment of Theol. Sem., 50; Monastir, Mis. Soc. "Sympathy" for Ishii Home for Discharged Prisoners, 5; do. Juv. Mis. Soc., "Helps" for Okayama Orphanage,

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For contingents for Marathi Mission, 1,029 84
 For expenses of sickness and death of Mrs. Louisa L. Gulick, 71 00
 For use of Mrs. M. K. Edwards, 25 00
 For kindergarten, care Miss C. S. Bartlett, 19 00
 For use of Miss Marion E. Sheldon, 1 00
 For use of Rev. R. A. Hume, 6 00
 For kindergarten, Okayama Orphanage, 10 00
 For use of Mrs. Alice Gordon Gulick, 10 00
 For purchase and repairs of building, Harpoot, for Female Dept., Euphrates College, 1,000 00
 For Ahmednagar Girls' School, 1,120 00
 For work of Rev. J. C. Dorward, 15 00
 For pupil, care of Mrs. E. R. Montgomery, 92 50
 For pupil, care of Miss E. C. Wheeler, 3 00
 For use of Miss C. E. Bush, 9 00
 For work of Rev. Dwight Goddard, 5 00
 For work of Miss Alice P. Adams, 4 00
 For debt on school at Bitlis, 220 00
 For Bible-oman, "Dayabai Yakob," 25 00
 For contingents, European Turkey Mission, 483.73; Western Turkey, 1,006.09; Central Turkey, 578.69; Eastern Turkey, 522.28; Madura, 1,296.68, and Fochow, 380, 4,267 47-7,932 81

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

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For use of Mrs. Marden, 50 00
 For Bible-oman, "Mariel," care Miss M. R. Perkins, 10 00
 For Converts' Home, care of Miss Anstice Abbot, 10 00
 For use of Mrs. L. T. Seelye, 3 25
 For "Selve's clothing," care Miss E. M. Chambers, 5 00—78 25

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FROM CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Mrs. Frances A. Sanders, Montreal, Canada, *Treasurer.*

For pupil, care of Rev. James Smith, 18 00

FOR NORTH CHINA COLLEGE, TUNG-CHO.

VERMONT. — Williamstown, Cong. Sab. sch., 5 00
 CONNECTICUT. — Pomfret Centre, Rev. Daniel Denison, 5 00
 OHIO. — Cleveland, Pilgrim Sab. sch., 10 00
 CALIFORNIA. — San Lorenzo, Y. P. S. C. E. of Union ch., 10 00
 30 00

Previously received and acknowledged

since September 1, 1893, 5,379 60

Received in February, as above, 30 00

Total receipts for the college, 5,409 60

9,184 53

Donations received in February, 38,543 07

Legacies " " 7,775 56

46,318 63

Total from September 1, 1894, to February 28, 1895: Donations, \$235,213.28; Legacies, \$80,698.83=\$315,912.11.

FOR YOUNG PEOPLE.

THE CHRISTIAN ENDEAVOR SOCIETY IN FOOCHOW, CHINA.

BY MISS ELLA J. NEWTON, OF FOOCHOW.

We had long been trying to find some way to help our young people, to make them more active and earnest, and to give them a clearer conception of what the Christian life really means. At that time the Young People Society of Christian Endeavor was in its infancy, even in America. We read about it and wished we had one, but none of us knew how to organize it. Not long after, several new missionaries came to us, and among them one, Rev. G. H. Hubbard, who had been actively engaged in Endeavor work in the homeland; so, without waiting for him to get his lips opened in Chinese, we pressed him into the service, and through an interpreter he explained to a little company of Chinese Christians the important features of the new society. At first they were very timid and feared to commit themselves, but before long a few young men and women found sufficient courage to come forward, and the first society was formed in one of our mission houses early in the spring of 1885. This was the day of small things, but we prayed and planned and worked till one after another caught the spirit and fell into line. Gradually we formed committees and transferred offices from foreign to native hands, and our young people came to feel that they must bear responsibility.

基督
徒勉
勵會

The Chinese characters on this page give the name decided upon for the United Society. It means literally "The Christian Society for stimulating to greater activity." This perhaps is as near the English name as any expression we can find. It certainly states exactly what the object of the society is.

Of the now existing societies several are branches of this original one, while others were organized independently. In November, 1893, the mother invited her children back to the old home. They came with banners and badges and we had a grand Rally, with reports, bright, short addresses, plenty of singing, and a "model consecration meeting," which did us all good and gave us new inspiration for the work.

Of the original members of this first society very few remain. Besides those who have passed over to the other side, our Foochow Endeavorers have gone to Amoy, Formosa, Hong Kong, Singapore, Shanghai, and Tientsin, as well as to inland stations in China, and in most cases we believe they have carried with them the spirit, if not the name, of the society.

In November, 1894, we had our second Rally, similar in character to the one held the year before, but more enthusiastic and showing greater progress. Seven societies reported 430 members, one society has since been organized, and several more call themselves by the Christian Endeavor name, but, as they are somewhat irregular, they are not counted on our list. The cut below shows the interior of the Suburbs First Church where the Rally was held, with the banners of the different societies, bearing appropriate mottoes. Mr. Ling, whose picture



CHURCH IN FOOCOW SUBURBS WHERE THE RALLY WAS HELD.

appears on the next page, is, so far as we know, the earliest Christian Endeavorer in China, and he was unanimously elected as the representative of the Foochow society to the National Convention held in Shanghai in June, 1894, the members contributing generously toward his expenses. He enters enthusiastically into the spirit of the organization, and the First Church society, of which he has several times been president, owes much of its success to him.

The group of girls in the cut comprise the officers of the society connected with the Girls' School. The banner is the one by which they were represented at the recent Rally, with the motto: "Fit yourself into the mind of God." The

president and vice-president, sit at the table in front of the banner, the former with her finger on the bell. Behind them the lookout committee are holding up a copy of the pledge, and in front the prayer-meeting committee sit with open Bibles. At the other table are the recording and corresponding secretaries, behind them the flower and visiting committee, while the collectors are distinguished by their little baskets.

We give on the last page the face of one more prominent Endeavorer, Chio

Lang Chia. In this true-hearted, earnest Christian teacher, whose services are so valuable that we can hardly spare her to become the wife of the young man who has waited so patiently for her, it is hard to recognize the child with half-starved body, undeveloped mind, and tiny bound feet, that came from a miserable fishing village nearly eleven years ago.

In looking back over the history of our Foochow societies, it is natural to ask what results are manifest, what has been accomplished through the introduction of this new agency.

1. It has proved the door of the church; and the majority of admissions, wherever the Christian Endeavor organization has existed, have been from its associate membership.



MR. LING.

2. It has developed in the members the ability to preside over and take part in the meetings intelligently, as well as a definiteness and brevity in prayer and testimony to which they were strangers before. Especially have the sentence prayers been helpful to them, and are now thoroughly enjoyed. Promptness in opening and closing the meetings is also a marked characteristic.

3. They have clearer ideas of conducting business in an orderly, systematic manner, of electing officers, transferring members, keeping records, etc.

4. It has cultivated greater familiarity with the Bible and care in selecting texts that throw light on a given subject.

5. More cordial social relations exist, and far more personal work is done. The Christians are learning the joy of saving souls and feeling more deeply their individual responsibility. Then, too, they have developed more courage in show-

ing their colors among their heathen friends. On four evenings of the week the Suburbs First Church is opened for preaching to outsiders, and members of the Christian Endeavor Society are on hand to assist the pastor, either in public



OFFICERS OF THE CHRISTIAN ENDEAVOR SOCIETY OF GIRLS' SCHOOL, FOOCHOW.

speaking, or talking with inquirers after the service. In the city church we have a band of exhorters, numbering from twelve to twenty, who meet Sabbath afternoons for a little season of prayer, and then go out two by two, into any villages where the pastor thinks best to send them. A new chapel recently opened in one of these villages is the direct result of the labors of these young men. In

the society connected with the Girls' School, a band of voluntary workers has been organized, two of whom go out every afternoon to tell the old, old story in the homes of women who invite them, and the report of the week's work is read at the regular Christian Endeavor meeting Friday evening.



CHIO LANG CHIA.

6. A deeper and more intelligent interest is taken in foreign missionary work. In the Girls' School society a monthly missionary meeting is held and regular collections taken for the American Board.

7. Through letters exchanged between our societies and those in other parts of the empire and in America, a warmer spirit of mutual love is growing, and the consciousness that they are not a little isolated band of Christians, but part of a mighty army that encircles the globe, bound together by a common purpose to win the world for Christ—all this inspires them with new hope and courage and makes the Christian Endeavor Society a wonderful blessing to our young people.

During the last few months we have been greatly refreshed through the labors of a young English evangelist

who was formerly engaged in business in Foochow, and the interest has been largely in our Christian Endeavor societies, many of the members having consecrated themselves anew to the service of Christ and received a spiritual anointing for service to which they were strangers before. All this gives us courage to expect greater results than ever before during the coming year.

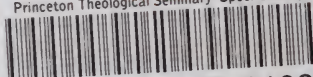
FOOCHOW, China, December 12, 1894.

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Missionary Herald

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